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B. H. Chamberlain, *British Weekly*.

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NOTICES.

The Publications Committee desires to inform the members of the Society and other subscribers that Vol. XLI will be completed with the appearance of Part V, containing the *Translations of The Tokugawa Lenus*, translated and REV. CLAY M. M.G. A title-page and general table of contents for the Volume will be issued along with Part V.

Editors and authors who wish their books reviewed in the Transactions should send *two* copies to the Corresponding Secretary, one to be the property of the reviewer, and the other to be placed in the Society's Library.

The Society's Library, which numbers about three thousand volumes, and comprises many rare books dealing with the Far East, is now permanently located in Keiōgijuku Library. Any member who wishes to consult the books may do so at any time between eight and six o'clock, holidays and Sundays excepted. Books may be taken out by members as heretofore.

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Beginning with Volume XLI, the Transactions will be issued in light boards, so as to obviate the necessity of subsequent rebinding.

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Under the Heavens	<i>Ama no shita</i>
To reverence the August Virtues	<i>Mitsru nogami</i>
Were no men,	<i>Hito mo nashi,</i>
When the capital of the Gods	<i>Kami no miyako wa</i>
Was built (In Kideruki).	<i>Kideruki nari kari.</i>

By Baron Senge Sompuku,
Founder of the Talaha Sect.

"There are matters in the way of the gods which it is difficult to expound; nevertheless, if we do not know the origin of things the result is necessarily confusion."

Kitabatake Chikafusa in *Shinkoshuiki*, ch. 1250.

THE GREAT SHRINE OF IDZUMO

SOME NOTES ON SHINTŌ, ANCIENT AND MODERN.

Read March 19th, 1913.

PREFACE.

It is now some twenty years since the publication of Lafcadio Hearn's "Glimpses of Unfamiliar Japan" revealed the existence of the Idzumo shrines to the world of general readers. Thus it was that I made my first trip up the West Coast with the sole purpose of estimating Hearn's success as a painter of actual conditions in Japan, visiting Kidzuki in July, 1912. At that time, by the favour of a friend in the town, I had the pleasure of viewing the Shrine and its treasures, and the honour of a subsequent interview with Mr. Tomitaro Senge, Warden, who kindly displayed for me such of his family treasures as might interest a foreigner. On taking my leave, he also favoured me with copies of two booklets concerning Idzumo Shintō.

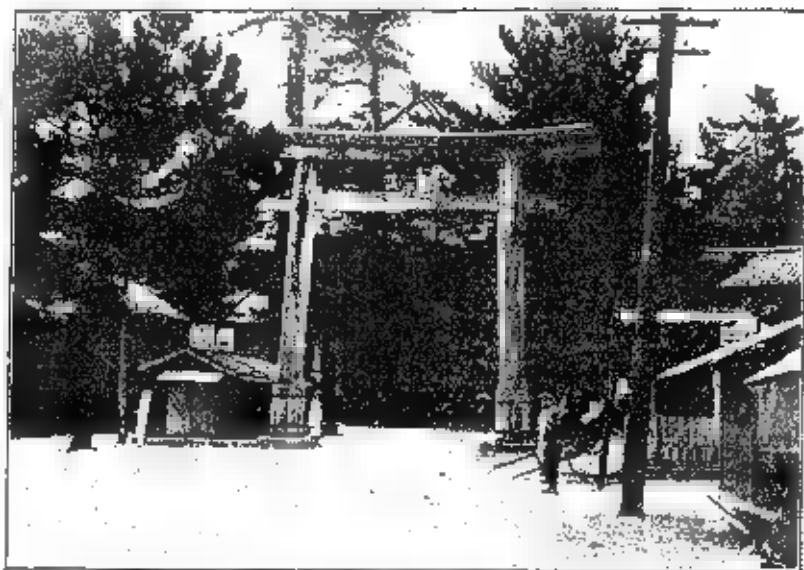
At this time, I took no notes of what I saw or heard beyond picking out a few errors in Hearn's chapters on Kidzuki, Hinomisaki, and the preceding pages given to Matsue, Yaegaki-jinja, and Oba. Halting at Karuizawa, curiosity about the contents of my little books aroused itself, and I began to turn them into literal English. As the work progressed, I found that copious annotation would be advisable, and therefore revisited Kidzuki in September. Here I ventured to offer to write an account in English of the Great Shrine which might serve as a souvenir booklet for Western visitors, and this temeritious proposal was accepted by the Warden. Orders were given to provide me with all the necessary information, I was presented with many books, and Mr. Kamanosuke Hirose,

one of the more learned priests, kept me company during the whole of my fortnight's stay. To him I owe a large number of the notes attached to my translations, and all my data about the Shrine.

The MSS. of the above-mentioned booklet was presented to the Shrine before I left Kidzuki, but the following pages represent an attempt to give in its totality all that I was able to learn during my visit. I have not hesitated to merely mention the titles of the many books to which I have made reference in order not to over-weight this essay with what would be probably superfluous explanation, while giving due credit to those who, going before, have lighted the path for succeeding students.

There will be no misunderstanding in the minds of my readers if they will think of this study as displaying a cross-section of the Idzumo branch of Shintō, as it flourished in the summer of 1912, together with an investigation of the roots which reach back into the past and serve to give it vitality. My aim has been to give a complete survey of Shintō in one locality, and when this has been done for all the greater shrines of the country we may be able to learn what Shintō is or was.

Kagoshima, 1912.



The first *Torii* at the head of the avenue of approach to the Shrine.



Looking back toward the first *Torii*.

CHAPTER I.

THE PRECINCTS OF THE GREAT SHRINE AND ITS BUILDINGS.

Kidzuki-machi is a quiet gray little town with a population of some 5,000 souls, and its countrified neatness gives that impression of holiness which is so terribly lacking at Ise-Yamada. The town itself is situated along the line of granite hills which forms the base of the almost inaccessible Hinomisaki promontory, lying like an inverted capital T, the stem reaching from the new railway station of Taisha, and the cross-piece representing the fishermen's houses along the beach. The peasants divide their labour between fishing and mulberry growing, and no one in the town is wealthy enough to cast a shadow over the state in which the High Priest of the shrine lives. The neatly-dressed men who pass up and down the village streets are either pilgrims or the "Teachers" of the Taisha Sect visiting their parishioners, and though the town really lives off the visitors to the shrine, no one is unpleasantly reminded of the fact. And when we remember that the beach, Sono no Nagahama, is one of the finest in Japan, Lafcadio Hearn's and Miss Herbage Edward's enthusiasm over Kidzuki is easily explained.

It would be a pity not to approach the Great Shrine by way of the main avenue of approach and the *O-Torii*. This is of wood, not bronze as a certain short sighted observer wrote, thirty feet in height, and stands on the outskirts of the town. From here, one descends in the direction of the Shrines, a thing unique in this country, passing down a magnificent avenue closed to jinrikisha, flanked by the residences of priests. As one goes down this slope, an opening will be noticed on the right giving access to a tiny shrine of purification where pilgrims

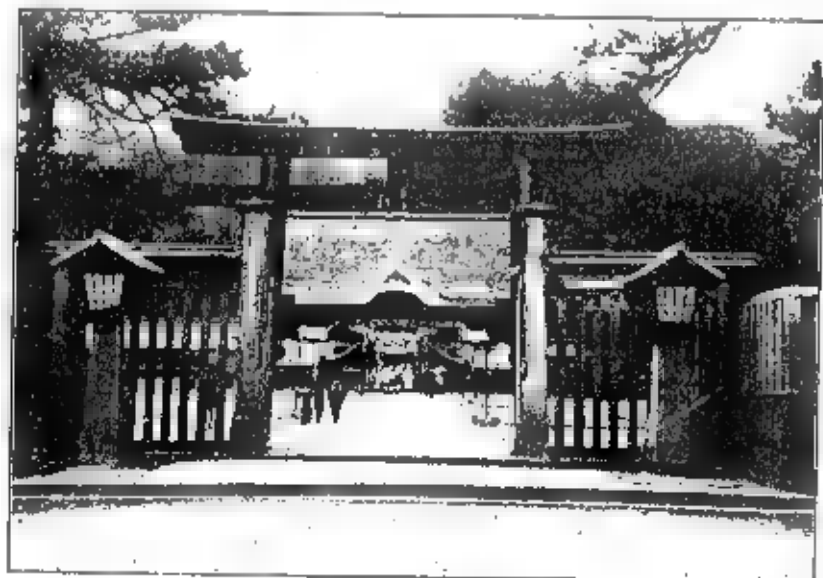
should halt to purge themselves of offences by prayer to the Goddesses of the Gates of Purification. The residences on the right belong to the Bekkwa family and the mansion on the left is that of the Vice-Warden, (*Gōn-Guji*). After walking one *cho*, the Harai (purification) Bridge is crossed, and from this point, the entrance of the Shrine can be seen down the "Avenue of One Thousand Pine Trees." Over 300 years ago, the mother of Horio Yoshiharu, then the Lord of Idzumo, presented a thousand seedlings to the Shrine, and the finest of the trees to be seen on the right and left, date from that time.

Counting these trees, as one walks a few *cho* further under the second wooden *torii* 27 feet high, the number will be found to be only one hundred and fourteen. Thus one reaches the main *torii* of bronze, which admits one into the precincts of the Shrine. It is 19 feet in height, and was placed here in 1665 by Mori Tsunahiko, the Lord of Choshu, and its surface, only partly covered with inscriptions, shows interesting traces of the way in which it was cast. The outer fence, *aragaki*, or rough fence, which we now pass, is irregular in shape. On this, the southern side, it extends for 538 feet. On the Eastern side, it reaches back 701 feet to the foot of Mt. Yakumo, on the west side, it measures 856 feet, while 198 feet of fence and the steep mountain side close in the precincts on the north.

From this point, a broad granite pavement leads directly to the *Haiden*, or "Oratory," before which hangs a *shimenawa* of enormous size, perhaps a yard in diameter at the thickest point. (Plate I, fig. A.) This building, which was erected in 1517, was built as a Buddhist *Goma-do*, or lane for the *Goma* rite, consisting in the recitation of prayers and formulae while cedar-wood is burned for the remission of sins and the expulsion of evils. This is the oldest building within the precincts of the shrine. It was stripped of its Buddhist ornaments in 1662, but retained its red paint for some scores of years. Now it is employed for the *Hokei-shiki*, for the fire-drill ceremony in November, and as an office for the sale of



The middle *Torii* and the "Thousand Pines."



The bronze *Torii* of the Great Shrine.



amulets and a waiting place for the *Kagura* dancers and musicians. This Oratory covers 500 tsubo; the ridge-pole, which runs cross-wise, is 60 ft. long, and the roof is 42 ft. in depth, hiding the Sanctuary from view.

The hall on the right of the Haiden is the *Kwaisho*, or "Assembly Hall" 48 x 30 ft., built in 1666 and now used as a resting place for noble or distinguished visitors. For a short time after the creation of the Taisha Shintō Sect, this hall was used as a preaching place, but it was built as a meeting place for monthly contests in composing *renga*, linked poems, and as a council chamber. In the south-eastern corner of the *aragaki*, the well named the "Handwashing Well," *O-te arai no ido*, will be seen. Service is performed here on the 1st and 28th days of the 6th month. Nearer the gate is the "Exhibition Gallery" for votive offerings dating only from Meiji times.

On the left or western side, the large building is the *Shamusho*, the office of the shrine, and dating, like the Oratory, from 1517. It was also originally Buddhist, the image of Dainichi Nyorai (*Mahā Vairochana*) having stood on the dais which now forms the floor of the principal reception room. The ridge-pole of this hall is 42 feet long, and the roof is 21 feet in depth. An interesting series of wall-paintings by Kanō Yasunari, executed about 1666, adorn the walls of the reception room. They represent the more important ceremonies anciently observed at Kidzuki, together with bits of scenery in the neighbourhood. Describing them from left to right, the first is a horse race, the next depicts the sport called *yabusame*, and following it is the visit of the *miko* with their attendants to the cherry-trees to gather flowers for the presentation at the main sanctuary. The next picture represents the *shūshi-mai* or lion-dance. The group of noble figures in the next panel are the higher priests of the shrine enjoying a performance of *gagaku* (dancing to Chinese music). A wrestling match is the last of these panels.

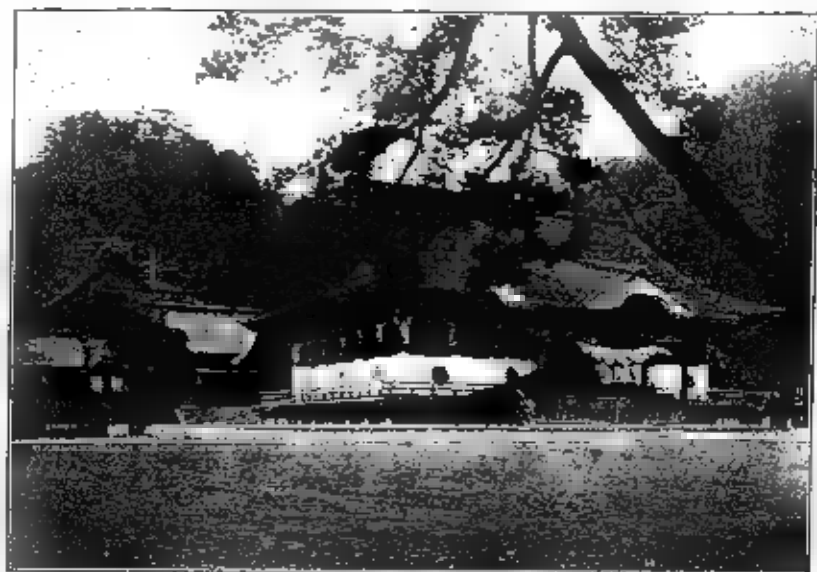
Behind the office, and just visible from the *torii* is a small

square building which is marked by having Japanese straw horse-shoes tied to the gratings. This is the stable of the God's bronze horse. A living horse was once kept at the Great Shrine, but on account of the inevitable defilement, a bronze horse, cast in Kyoto, was substituted in 1666, and remains here to this day. Hidden behind the *Shamusho* is the *Imi-bi-dono*, "Hall of the Awesome Fire," where fire is kindled every morning with a drill for the preparation of the usual offerings.

Going to the left of the *Haiden* toward the main Shrine, the dragons carved on the gables of the Oratory by Chanoki Kyuzaemon, but attributed to Hidari Jingoro, cannot be overlooked. The well in this vicinity is called *Mikei no i*, and its water is used also in preparing the offerings. People may be observed to worship two round stones within the railing as the abode of Zutsu-no-Kami, the Headache-God. (Plate I, fig. C.) Before the next fence and gate, stands the tree planted by the reigning Emperor Haruhito at the time when he visited this shrine as Crown Prince in 1907.

The fence is called *Midasu-gaki*, and is 240 ft. long in each direction. It is pierced by the *Yatsu-Ashi Go-Mon*, the Eight-Footed Gate, in allusion to its eight pillars. The name of the fence is variously written, sometimes Water-Fence, but more often Fortunate Fence. On the right of the steps giving access beyond the fence is the laver for purification and a two-storied hall named the *Kwan-Sai Ro*, where the high priest and his train anciently seated themselves to view the mimes and dances that were performed on a stage, now used as a base for cannon which have been placed within the shrine precincts as trophies. This hall is 42 feet long and 18 inwidth, and the treasures of the shrine were exhibited here in the absence of a gallery.

The *Yatsu-Ashi Mon* and the inner gate are kept closed, and most worshippers offer up their petitions from without. The architecture of these gates is Buddhist, but it is said that no images were ever placed in them. They were carved by one



The Oratory and the *Yutzu-Ashi-mon* in the second enclosure.



The Inner Sanctuary, *Ro-mo-Mon*, right-hand *Shinsen-Sho*, and the inner enclosure.

Tsubouchi Ōsumi. Doves hover about the chest for offerings to pick up any rice which may be spilled or given expressly to them, and the sound of the four-fold, three-fold, and two-fold hand-clapping of prayer is well-nigh unbroken. Persons who perform the necessary ablution or washing of the hands, and are properly dressed may be permitted to pass through the *Yatsu-Ashi Mon*. Even worshippers wearing full Japanese dress put on a variety of sacerdotal costume furnished by the priests before seeking admission, but the gates stand open for a short while every morning when the Warden comes to perform the usual ceremonies.

Five shrines stand between the *Midou-gaki* and the next fence. In the fore-ground are two identical shrines called *Mi-Kado no Yashiro*, the Shrines of the August Gate. These shrines are the abodes of two divine children of the Great Deity of the Inner Sanctuary, charged with the duty of guarding his gate. They take the place of the images called *Zujin* seen at other shrines. The more distant Shrine on the extreme right is dedicated to Inochi-Hime-no-Mikoto, the Life-Giving-Princesses, and the nearer shrine is that of the Great Deity's Chief Empress, Suzeri-Hime-no-Mikoto, the Deity-Forward-Princess. The single shrine on the left is that of another spouse, Torrent-Mist-Princess, Takiri-Hime-no-Mikoto.

The Two-Storeyed Gate, *Ro-no-Mon*, which pierces the inner enclosure or Jewel-Fence, *Tama-Gaki*, is 18 ft. high, 24 ft. deep, and 27 feet wide, and is nominally closed to all except persons of *Sōnin* rank. The enclosure measures 114 feet from east to west, and 126 feet from north to south, and the inner court is paved with loose gravel, the size of large duck-eggs.

Flanking the gate are two *Shinsen-Sho*, places where the offerings to be made are laid out in order before being borne into the sanctuary. In former times, worshippers, who always knelt in Japanese fashion, were permitted to advance and pay homage within the inner sanctuary. Lafcadio Hearn was thus honoured in 1891, although his short sight prevented him from

giving an accurate account of the interior. This usage was prohibited at all *Kampei Taisha*, Government Great Shrines, by the law of 1909, so that commoners must feel honoured if allowed to cross the lintel of the *Ro-no-Mon*, and only members of the Imperial Family may go beyond the topmost of the steps of the main shrine.

The name now used for the *Naiden*, Inner Sanctuary, is *Ame no Hi Sumi no Miya*; Heavenly Palace, Dwelling of the Sun. The present building dates from 1744, and has been completely overhauled and repaired in 1809 and 1881. The traditions concerning this building are given elsewhere, but the date when the present stone foundations were substituted for pillars buried in the earth is 1609. A curious diagram is in existence, said to have been made in the age of Suinin Tenno, 29 B.C.—70 A.D., illustrating the way in which several trees were bound together with iron bands in order to raise the shrine to the height of 160 feet which it is said to have possessed at that time. (Plate I, fig. B.)

The *Naiden* now has a height of 80 feet, and is 36 feet square. Nine pillars support the roof and form the sides of the sanctuary, while 36 pillars about 12 feet in height carry a gallery which runs quite around the whole building at the level of the floor proper. The roof is covered with heavy shingles, and a porch comes down covering a flight of 16 steps on the right of the shrine. These steps terminate in a platform called the *Hama-yuka*, and in olden times the High Priest did not touch the ground before his palanquin was deposited on this landing. His *norimono* also had the shape of a shrine, as may be seen from a picture on the walls of *Oba no Kamoshi-jinja* near Matsue.

The architecture of this shrine is called *Taisha-sukuri*, and Japanese antiquarians consider it older than the *Shimmi-sukuri* of Ise, *Yamato no Kasuga-sukuri* at Nara, and *Senshu, Sakai no Sumiyoshi-sukuri*. Of the "Three Palaces of the Age of the Gods," Ono-goro on Awaji Island, *Susa no Miya*, built of



Oda no Oho-miya Kamoshi no Jinja.



The Imibi-dono.

eight-old clouds by Susa-no-Wo-no-Mikoto, and this one at Tagishi no Obama, the Great Shrine of Idzumo is the youngest. We may say that the shrine presents architecturally the elaborated elements of a hut quite as primitive as that of Ise, and this is confirmed by a series of facts. First of all, the building is square. Then, given nine pillars, the statement of the *Nihongi*,—"I will take a thousand fathom rope made from the bark of the paper mulberry, and tie it in 180 knots," seems to embody a tradition rather than to give an arbitrary number. Down to the time of the Kanakura Shogunate, it is said that the roof of the shrine was thatched rather than shingled. Moreover, though the height of the shrine is given at 320 and 160 feet in ancient times, an edict of the Empress Saimei given to the *Miyatsuko* of Idzumo in 659 A.D., well into the time of authentic history, orders that "The Correct Palace Pattern" shall not be less than 70 feet, showing that the height of this shrine has been gradually increasing, rather than diminishing. (Aston, *Nihongi* Vol. II., p. 263.) Nevertheless, the Shrines of Ise give us the best idea of the primitive Japanese hut, for it is impossible to stand before the largest Shintō shrine in the country, and consider it a relic of "barbarian" times.

The interior arrangement of the shrine is affected by the existence of the ninth, central, or August-Heart-Pillar, dividing the Sanctuary into a "Holy Place" and a "Holy of Holies," about a foot higher. Both these rooms are covered with ordinary mats of superior quality, over which rush matting of *komo* stalks is spread. On the ceiling seven clouds only are painted for an occult reason. Entering the door of the shrine, one faces a solid partition connecting the walls and the central pillar, on which a map of this shrine is drawn. Advancing to the left, a pair of sliding screens gives access and light to the inner shrine. These screens are decorated with paintings of a horse-race. Turning now to the right, and entering the inner chamber, a model of the Great Shrine itself stands near the eastern wall, facing to the west. Within this there is an Object,

the *Shintai* (literally God's Body), which no living man has ever seen, and which is emblematic of the divine presence. This shrine is veiled by a gorgeous and delicate screen of brocade and bamboo, and offerings are ranged before it every morning on four eight-legged stands of white wood.

Extending for eighteen feet along the western side of the north wall, and projecting about two feet into the room, is a long shrine with five doors. This is a resting place for the Great Deity's five "Guest Deities," who are not especially worshipped. These deities are Aji-Suki-Taka-Hikoue-no-Mikoto, Shita-Teru-Hime-no-Mikoto, Koto-Shiro-Nushi-no-Mikoto, Taka-Teru-Hime-no-Mikoto, and Take-Mina-Kata-no-Mikoto. Reference to the accompanying plan (Plate I, fig. D.) will serve to explain these details.

Standing once more outside the *Midu-gaki*, and making a tour of this second enclosure, turning toward the *Shammisho*, the strange long shrine with nineteen doors is called *Ju-Ku-Sha*, and is peculiar to Idzumo. For the legends concerning this and the other shrines, it will be well to consult the appended translation of a short tract called "*Idzumo Mondo*." Two small shrines, 12 ft. square and similar in shape, on this same western side are called *Uji no Yashiro*, the shrines of the two tutelary deities of Idzumo, Ama-no-Hohi-no-Mikoto, and Miya-Muki-no-Sukune. Near these is a treasure house containing weapons and shields of various kinds offered to the shrine and used in the ceremonies accompanying the repairs made at sixty year intervals.

Behind the shrine is the *Bunko*, or treasury for books. It is a collection of the Chinese classics which is very rarely opened. An avenue of cherry trees is planted near the *Midu-gaki*, and at the further end of this grove, a flight of steps leads to the *Soga-no-Yashiro*, the Shrine of Susa-no-Wo-no-Mikoto, from which a good view can be gained of the architecture of the *Naiden*. The small shrine kept on the gallery of the Inner Sanctuary under the eastern eaves was used in 1881 when the roof was last repaired and the symbols of the divine presence



The Head Consistory of the Taisha Sect.



Susa-no-wo rescues Kushi-Inada-Hime from the Serpent.
(Scene from the *Jindai Kagura*.)

had to be removed. The next shrine is named *Kama no Yashiro*, so called because a cauldron used in one of the festivals is stored within it.

Passing the second *Ju-ku-sha* and coming out to the side of the *Haiden*, certain votive offerings remain to be described. The cannon seen here are trophies of the three foreign wars of the Meiji era, and the bronze cow, usually seen only in shrines dedicated to Tenjin, was also presented in the Meiji era by Tanabe Chouemon of Matsue, in praise of the Great Deity as patron of agriculture.

CHAPTER II.

SOME PROBLEMS.

In an ancient map or plan preserved by the Senge family, and believed to date from the year 1248, in the reign of the Emperor Go-Fukakusa, the buildings of the Shrine have substantially the same arrangement as to-day, except that they are painted red. The gates however are built in the style seen at the Gion Shrine in Kyōto, and the 19-fold shrines had not then been invented. Since that date, four minor buildings, the *yashiki* for the *miko* of the Shrine, have been removed.

It is said that Ryo-bu Shintō was introduced at this shrine by order of Amako Tsunehisa in 1522, but as the *Goma-dō Haiden* was built in 1517, we may take this order as giving recognition to an already existing fact. Buddhist priests then lived in a monastery on the site of the *yashiki* of the Kitajima family to the east of the Shrine, the latter family then living to the north. These priests participated in the ceremonies until the time of the famous Matsudaira Naomasa, who ordered their expulsion in 1662. Thus in a map of 1745, the buildings present the same appearance, except for red paint, as in 1912. The priests withdrew among the mountains, and established the somewhat decayed temple of Gakuenji, about two miles from Kidzuki. During their tenure of power, a pagoda was erected, as is shown by the map of 1609.

These maps differ greatly in their nomenclature. According to the oldest traditions, the Great Shrine was to be built at the foot of Mt. Uka. This name is found in the *Fudoki* of Idzumo as a village name and the name of the shrine in that village, but it was then in disuse as the name of a mountain (780 A.D.). In the maps, the mountain in the rear of the Shrine is called *Ja* (serpent) *no Yama*, as the combat between

Susa-no-Wo and the Eight-Forked Dragon was localized here. The effect of this was that Hayashi Razan, the well-known Confucianist contemporary of Iyeyasu, identified Oho-Kuni-Nushi-no-Mikoto with Susa-no-Wo-no-Mikoto in his book *Honchō Jinja Ko*. Moreover, this hypothesis was believed for a time in Idzumo. The mountain is now called Yakumo Yama, on the ground that Susa-no-Wo sang his famous poem on its summit :

<i>Yakumo tatsu,</i>	Eight clouds arise,
<i>Idzumo ya-he-gaki ;</i>	The eight-fold fence of Idzumo ;
<i>Tsuma-gomi ni</i>	In which husband and wife retire
<i>Ya-he-gaki tsukuru</i>	I build an eight-fold fence :
<i>Sono ya-he-gaki wo !</i>	Oh—that eight-fold fence !

The object in giving the name Yakumo to this mountain is in order to strengthen the claim of the Great Shrine as the Shrine of Love and Marriage, its rival being the small shrine called Yaegaki-jinja near Matsue, where the same incident is said to have taken place.

Near Yaegaki is the shrine called Oba no Ō-Miya or Kamoshi-jinja, where Izanami no Mikoto is said to be buried, and where she is worshipped. This shrine is very closely connected with the Great Shrine, and the priests in charge of it firmly believe that it was built before the Great Shrine, or that the Great Shrine once stood in Oba. In Ashikaga times, 1350-1500, a priest of Oba made himself so obnoxious by his insistence on this theory that he was assassinated by supporters of the Senge family, although the Kitajima house were ranged on his side. This hypothesis rests largely on the belief that the divine ancestor of the double line of priest-rulers descended from Heaven at this place. The peasants, in fact, point the visitor to the very iron kettle in which he came down to earth. Moreover the rites of the *Nihiname*, "First Tasting" festival, were performed here for many hundreds of years; the third part of these consisting of a ceremony centering about a kettle, while the

ancient illegible tomb-stones of 12 *Kokusō* stands in a Buddhist temple hard by. The facts are not a little obscured by the circumstance that the original single line of *Kokusō* was split into two rival houses in 1343. The tradition of the Kitajima family, the junior branch, is that the 24th *Kokusō* Hatayasu was named *Gumyo*, "Lord Lieutenant," of *Oū-gun* (county) in 708, and that all of his earlier ancestors, the 16th being named *Oū Tarinu no Ōmi* (Grandee dwelling at *Oū*), lived at *Oba* in this district. In 798, this "Lieutenancy" was abandoned, according to the account of both houses. The *Senge* house, however, refuses to accept the Kitajima tradition that Hatayasu was the first *Kokusō* to live in *Kidzuki*, removing there, it is said, in 716, the year when the *Idzuno no Kuni no Miyatsuko Kamuyogoto* ceremony was performed for the first time.

The tradition of the senior or *Senge* branch tells us that the line of priests lived at *Kidzuki* from the very age of the gods, this harbour being identified with the *Tagishi no Obama* of the *Kojiki*. However, after the *Taika* Reforms, (645), the administrative duties of the *Kokusō* were abolished throughout all Japan, and the title became purely one of courtesy. However, a younger member of the family named *Tako no Ōmi* was appointed *Gumyo* of *Oū* county in 706, and built a mansion in *Oba*. After this time, the members of the family who held this hereditary office went back and forth between *Kidzuki* and *Oba* in discharge of their double duties. In 798, the time of *Chikune no Ōmi*, this office was relinquished. *Oba* is some 15 *ri*, say 40 miles from *Kidzuki*, and is so far inland that no geological changes would allow one to think of it as a sea-side village two thousand years ago, so it is hard to think that the Great Shrine ever stood in this place. Nevertheless, the existence of such conflicting legends show how difficult and dangerous it is to assume the accuracy of any traditions clustering about the temples and shrines of Japan.

A more occult item remains to be noticed, namely, that the ceiling of the small shrine at *Oba* is painted with nine clouds,

while the *Naiden* of the Oho Yashiro at Kidzuki has only seven, Nine plus seven equals sixteen; that is to say, twice the number of the famous eight clouds of Idzumo. At Oba they say that the Great Shrine could only have seven clouds because one was already at Oba. The local guide book for Kidzuki merely mentions the fact that it was impossible to paint an eighth cloud as one of the prodigies connected with the Shrine. Summing up, there is some reason for thinking that the *Miyatsuko* of Idzumo may have lived elsewhere before their duties were limited to priestly offices. The district of Oū contains a large number of shrines closely connected with the Oho Yashiro, such as those of Oba, Kamo, and Kumano, and it is not strange that the family should have been given jurisdiction over this territory.

A problem deserving some thought is that presented by the use of the skin of a marine animal called by the obsolete name *michi*. This word occurs once in both the *Kojiki* (Sect. XL, note 12) and the *Nihongi* (p. 102), and is written "sea-ass." Two pelts said to have been taken from this animal are owned by the High Priest. They are now so old that the hair has fallen off in many places, but they are probably seal-skins, as they are too small to belong to the sea-lion. In colour they are brown. What is interesting and perplexing is the occult connection between the use of a firedrill and these skins. On this point, I could get no information; indeed, my question seemed to come as a total surprise, but the fact is that whenever the *Guji* is about to eat any food whatever which has been cooked for him with "pure" fire, this food is invariably placed on a stand resting on one of these seal-skins. Even when not in use, these skins are kept lying on reed mats of the type used beneath holy objects in one of the rooms of the forbidden apartment of the High Priest's house.

Before 1870 there were some 24 young girls attached to this shrine as *miko*, virgins who dance in a shrine to give pleasure to the God. The character is also used to denote a

witch, and Japanese writers explain the word as having the original sense of "august child." While the number of *miko* seems large in comparison with the three girls who are now retained by the Shrine, this is not important. What is of interest is the fact that the prohibition of nubile priestesses has always been neglected at the Oho Yashiro. Nothing is more defiling than menstruation, and *miko* are usually children or shrivelled beldames, often employed to cook the offerings for the shrines. Although no woman may touch the offerings or even enter a kitchen where "pure" fire is used, the Idzumo *miko* are and were young women, and, in my opinion, had other duties to discharge which have been abolished by "purified" Shintō. Such facts must be sought for in books, but one proof of the validity of my theory stands where he who runs may read. I refer to the third panel by Kano Yasunari which forms part of the decoration of the *Shammusho*, and represents one of the rites formerly observed in the celebration of the Go-Rei-Sai, the greatest festival, then held on the 1st of the third month, Old Style, in the cherry-blossom season. This picture represents a *miko* on horse-back with three armed male attendants. In her left hand she carries a fan, and in her right, a bunch of cherry branches carefully wrapped in paper. These flowers were always offered to the Great Deity on that day as the special gifts of the *miko*.

The "Glimpses of Unfamiliar Japan" revealed to the outer world an instrument of percussion so primitive and so unique as not to be described in the encyclopaedia *Wakan Sansai Zuyō* or the exhaustive musical history *Kabu-Ongaku Ryakushi*. I quote Hearn's description on p. 199 with some corrections. "A priest places upon the table a light, large wooden box, about three feet long, eighteen inches wide, and four inches high at the sides but higher in the middle, as the top is arched like the shell of a tortoise. This object is made of cedar, and two long slender sticks (of willow) are laid beside it. . . . No human being could guess what it really is. It is called the

koto-ita. . . . Two priests place the box upon the floor, seat themselves on either side of it, and taking up the little sticks begin to strike the lid with them, alternately and slowly, at the same time uttering a most singular and monotonous chant. One intones only the sound "aa / aa !" and the other responds "oo / oo !" The *koto-ita* gives out a sharp, dead hollow sound as the sticks fall on it." (See Plate I, fig. E.) What looks like a box is really a hollowed piece of wood, provided with a sound-hole at one end like a modern *han-goto*. I believe that only one of these instruments exists in all Japan. That which is shown to visitors at Kizuki is only a box modelled on the original, which may be a thousand years old, perhaps more, possibly less, carefully kept in a fire-proof store-house. What this instrument really is is problematic, but it may be the archaic *norigoto*. I for one, have always disliked Chamberlain's version (*Kojiki* Sect. XIII note 16) of *ame no norigoto* as "heavenly speaking-lute"; though Sect. XCVI may be profitably consulted for an instance of the way the *koto* was used in divination, together with p. 342 of Aston's "Shinto," *koto-ura*, properly defined as "harp-divination." The word *koto* is looked upon as an abbreviation of *kami no norigoto*, the oracles of the gods, even though the modern instrument came from China, and ought to be called *kin*. But Sir Francis Piggott's "Music of Japan" tells us that even the *kin* was sometimes struck with a stick. If we turn to legend, the *Nihongi* story of the Empress Jingo episode will show that a primitive instrument was struck at that time. As far as I know the Idzumo instrument is not used at the present time for any other purpose than to furnish "music" at the Tekisha-sai on May 14th, and to accompany the song used at the services before the sacred well and at the Shinjo-sai, November 23rd, four times in one year.

Lastly comes the somewhat invidious task of accounting for the most cherished tradition of the Idzumo high-priests, namely that they are at this moment in possession of a fire-drill of unparalleled antiquity, presented to Ame-no-Hohi-no-Mikoto, their

first ancestor, on the site of the Shrine of Kumano by Kushi-Mikenu-no-Mikoto (Deity-Rare Offerings), at the order of Ama-Terasu-Oho-Kami and Susa-no-Wo-no-Mikoto. I cannot help thinking that the fire-drill of the *Kokusō* is comparatively modern. It is only authenticated by two MSS. of the middle ages, the *Taisha Hiki* (Secret Records), which is old enough to be anonymous; and the *Kaen Ki* (Record of the *Kaen* Era), (1278-88), by the 41st *Kokusō* Yoshinori. In fact the only mention of a fire-drill in Idzumo is in Sect. XXXVI of the *Kojiki*, the *Nihongi*, *Fudoki*, and old *Norito* being silent on this head. In substance, the *Kojiki* says that when a banquet was to be offered to Oho-Kuni-Nushi-no-Mikoto at the time he became reconciled to the messengers of Heaven, Kushi-Ya-Tama-no-Mikoto (Deity-Wondrous-Eight-Spirits), turned himself into a cormorant, and diving into the sea, made a fire-drill-mortar from seaweed stalks and a fire-drill-pestle from *homo* stalks. Then as Heavenly-Fish-Cook, he drilled out fire and offered up the celestial banquet. Unlike the *Nihongi*, the *Kojiki* does not mention Ame-no-Hohi-no-Mikoto at all in this connection. Now a family named Bekkwa, "Different Fire," still lives at Kidzuki with the hereditary duty of serving at the Oho Yashiro, ranking anciently immediately after the *Kokusō*. This house traces its descent from the above mentioned Kushi-Ya-Tama-no-Mikoto, and possesses a fire-drill made every year according to the pattern set by their ancestors. This is the drill commonly used for the service of the Great Shrine. My explanation accounting for this legend, to which I am forced by the facts as set forth here, is that the powerful *Miyatsuko* of Idzumo, when they were forced to abandon their secular authority, which the historian Murdoch considers was extremely, even dangerously great, brought pressure to bear upon the Bekkwa family who may then have been the only acting priests, and assumed their fire-drill; or, as is more probable, the earlier legend led the *Miyatsuko* to provide themselves with a fire-drill of their own and that the modern legend grew up about

it in the course of centuries. I consider, however, that the special fire-drill of the High-Priests was in use before 800 A.D., although I doubt whether it was existent before the time of Miya-Muke-no-Sukune, the 17th *Kokusō* who assumed office in 412 (?), and whose shrine stands as one of the tutelary fane of Idzumo within the walls of the Great Shrine. The earlier *Kokusō* whose names may be found in the "Records" and "Chronicles" were so much "Country-Rulers" that they were rather court officials than priests, living at the capital during the greater part of their life-time. Secular affairs seems to have been the province of Idzumo Furune no Mikoto, the 11th *Kokusō*; the 12th, Ukataukunu, mentioned on p. 162 of the *Nihongi*; the 13th, Nomi no Sukune; the 14th, Kihisatsumi no Mikoto, *Kojiki*, Sect. LXII; the 15th, Mishima Tarinu no Mikoto, reported by the *Nihongi* on p. 273 to have been sent to Korea; and Ōu Tarinu no Mikoto, the 16th, who shared with the former the office of keeper of the official granaries at the capital.

The present study is incomplete in that ■ neglects a mass of ceremony which belongs to the private life of the *Kokusō*, for example, funeral rites. It also fails to describe the greatest of all the festivals, the *Sengū-sai*, lit. "Feast of Removing the Shrine," but really a kind of consecration service after repairs have been made to the *Naiden*. Such repairs only take place once in 61 years, but they are followed by weighty ceremonies. One of the three secret formulae of the High Priests ■ intended to be used at this time, the second being a form of daily prayer, and the other is used at the yearly Feast of First Fruits. Most of the treasures of the Shrine which are exhibited to visitors are the presents of various potentates made at the time of *Sengū* feasts. Notable examples are, —(1), a box for combs presented in 1185 by the Court in the reign of the Emperor Takakura, a "national treasure" and one of the earliest examples of Japanese mother-of-pearl inlay work; (2), a suit of armour used by Ashikaga Yoshinari, and presented

by the *Shōgun* Yoshimasa in 1467; (3), a sabre (*tachi*) made *cir.* 1400 by Mitsutada, a "national treasure," presented by Toyotomi Hideyori in 1609 when the repairs to the shrine were made at the expense of this prince; (4), a sabre by Kunihide, the gift of Tokugawa Iyetsuna in 1666; (5), some valueless but interesting wooden shields (*tate*), used in the celebration of 1809, a custom referred to in the *Idsumo Fudoki* (see Plate I, fig. F and note 49 to my translation of *Idsumo Mondo*); and (6), a roll of red Yamato brocade, the gift of the Emperor Meiji (1868-1912) in 1881.

CHAPTER III.

THE DAILY ROUTINE AND FESTIVALS OF THE GREAT SHRINE.

I feel much hesitation in attempting to give even a partial account of the religious usages observed at the Great Shrine, for the reason that I have not been able to witness more than one of the *matsuri* which I describe, nor to compare them with those which are celebrated elsewhere. Moreover, I feel some remorse at having limited myself to those festivals celebrated up to the end of the Meiji Era (July 30, 1912), without making any great attempt to learn about other older festivals of equal, if not greater interest. My friend Mr. Hirose produced a great number of MSS. descriptive of the various observances, compiled at the order of the Bureau of Shrines in recent years, which have not yet appeared in print, and I was confronted with such a mass of information as to make selection impossible.

It goes without saying that the more ancient shrines of Japan were more or less independent of each other, and possessed peculiar rites and ceremonies. Moreover shrines like this one in Idzumo, which had a special relation to the Imperial Court, came to share in the observance of certain palace usages, or were for this reason left free to observe customs abolished when the *Jinji-kan* began its work of codifying the ritual of Shintō. I have nothing to tell, however, about any ancient customs except the very few more weighty rites which were allowed to be observed after the so-called "Rectification of Shrines" which took place in the 3d, 4th and 5th years of Meiji, 1871-3.

This confession is made largely in the hope that it will encourage others more able to read Japanese, especially medieval *Kanbun*, to visit Kizuki in order to give us some account of

the older rites. Certainly the probabilities are that much of what may be called the original Shintō is preserved in the great Sengen collection of MSS., diaries, and ancient books. Again, the field of Idzumo Shintō has been gone into so thoroughly by Japanese scholars, especially by certain men living at Kidzuki, that the labor involved in this work would be comparatively light. If we consider that no Buddhist images were ever set up in the Inner Shrine, and that the Idzumo Shrine had been "purified" in 1662, earlier than the Shrines of Ise, and before the rise of the school of Mabuchi, Motoori, and Hirata, it is, as I said above, very likely that much exists at Kidzuki to reward a thoroughly qualified investigator.

At present 7 *Shinshoku* and 17 subordinates observe the following daily routine.* Before the sun rises over the eastern horizon, the offerings for the day are laid out in the Go-Ku Sho. These offerings are uncooked usually, but if *witi*, a special kind of *sake*, or some special offering is to be prepared, the water from the well Mike-i and fire kindled by the "Bekikwa fire-drill" are used. Then these objects are placed in a covered chest and borne within the inner enclosure and deposited in the Shinsen-Sho beside the Ro-no-mon.

Toward 11 o'clock, a procession of three or four priests in ceremonial dress and lacquered wooden shoes, moves from the Shumusho to the Inner Shrine. At the Idzumo Shrine, it is necessary for the Warden to be present if possible, every time

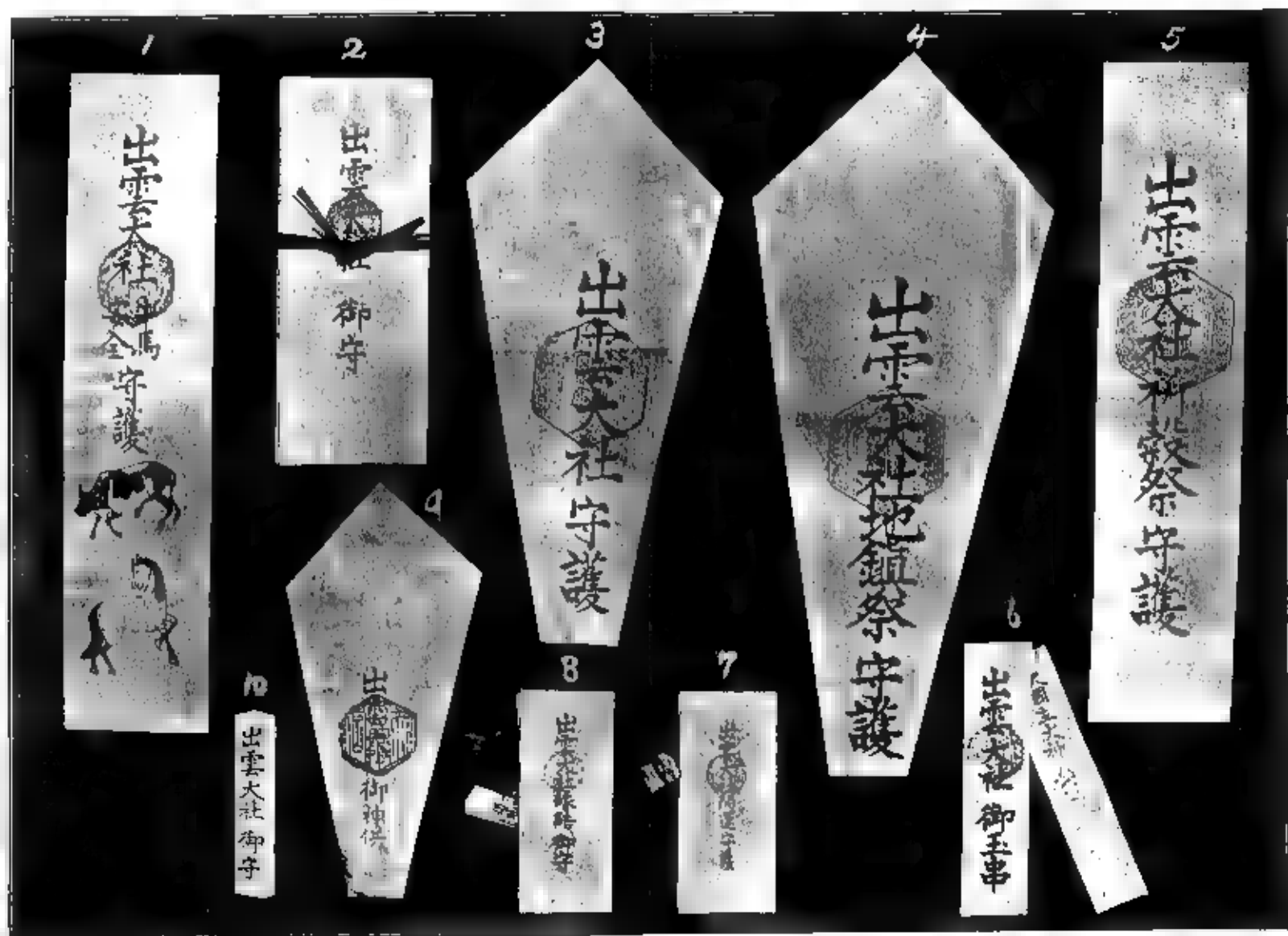
* The present staff of the Oho Yashiro includes the following persons:

<i>Gaji</i>	"Warden"	1	<i>Kanishi</i>	Treasurer
<i>Omugi</i>	"Vice-warden"	1	<i>Toku</i>	(?)
(This office exists at this shrine and that of Atsuta only).				
<i>Joyo</i>	"Assistant"	6		
<i>Shicho</i>	"Monks"	4		
<i>Shuto</i>	"Managers"	4	<i>Kanishi</i>	Caretakers
<i>Shoko</i>	Secretary	3	<i>Miki</i>	Doctors
<i>Shimo</i>	Librarian	2	<i>Sweepers</i>	2

The subsidy from the Central Government has also diminished from yen 2,500 in 1872, to yen 1,200 in 1922.

SPECIMENS OF THE AMULETS ISSUED AT THE
GREAT SHRINE OF IDZUMO.

1. *Gyu-ba anzen shugo*; "Preservation of cows and horses in peace," a slip of paper to be pasted up on stables for the protection of cattle.
2. *O-mamori*; "August Amulet." It contains a slip stamped *Ana-no-Hi-Sumi no Miya go-kits o mamori* "Prayer amulet, Heavenly Sun Corner Shrine," which envelopes the stamped name of Oho-Kuni-Nushi-Oho-Kami.
3. *Shugo*; "Protection of the Great Shrine of Idzumo," a folded sheet of paper to be pasted up over the entrance to a dwelling.
4. *Chichin-sai shugo*; "Preservation of the earth-controlling festival," a sheet of paper to protect a newly-built house.
5. *Kikoku-sai shugo*; "Preservation of the cereal-injury festival," a sheet of paper to be kept in the fields to ensure good crops.
6. *On-tamagushi*; a folded envelope to be kept on the "god-shelf" along with its contents, a slip of paper upon which is stamped a picture of a branch of the *tamagushi* and the name of the Great Deity.
7. *Katun shugo*; "Preservation and improvement of Fortune," an envelope containing tiny images of Daikoku and Ebisu glued to a scrap of brocade. This amulet is to be carried on the person.
8. *En-musubi o-mamori*; "Relation binding amulet." This is a love-charm to be carried on the person. The envelope contains a sealed wrapper of red brocade enclosing a paper with the names of the Great Deity and his Chief Empress, Suzori-Hime no Mikoto.
9. *Go-shin-ku*; "August divine offering," an envelope containing rice that has been offered at the Great Shrine.
10. *O-mamori*; August Amulet of the Great Shrine of Idzumo," a small amulet of general efficiency to be carried on the person.





that the doors of the Shrine are to be opened, though the *Gonguji* may act as his substitute.

The ceremony observed on these occasions is an abridgement of the full form used on festival days, which I give below. Music is played, the doors are opened, and the offerings are passed up the steps in a zig-zag line until they are placed on the stands within the sanctuary. On ordinary days, the offerings consist of one tray bearing two small unglazed cream-coloured earthenware jars containing "pure" *miki*, and offerings of uncooked rice, sea fish, sea-weeds, vegetables, salt and water, piled on two plain wooden trays about two feet square, each having a round base about an inch in height, on the bottom. (See Plate II, fig. A.) Lastly, a pair of long chopsticks is carried up separately.

The music is now stilled, after coming to a fortissimo, and the *Guji* reads the *norito* for the day from the bottom of the steps. These *norito* are the prayers which have been appointed for the Shrine in the Meiji era, and the same *norito* will be read on the same calendar day a year later. The *norito* used on ordinary occasions are prayers for the Sovereign and his House. After this, music begins, and everything is removed in reverse order.

The other duties of the priests concern the worshippers, and the temporal affairs of the Shrine. Visitors to the Shrine may be divided into two classes, pilgrims, and the *Kidzuki miko*, the "children of the tutelary deity." It should be borne in mind that the manner in which the people perform Shintō worship is largely voluntary, though so much ritual is attendant upon the worship of the priests. Vows are made in time of trouble; for example, a man may swear to pass one thousand times between the *torii* and the Haiden. A favorite Iseuma oblation is that of carrying sea-water to all of the dependent *Sessha* and *Massha*. Gifts of common *sake* are not acceptable to the Great Deity, as it is brewed with unclean fire. The *ayūdo* usually halt before the *Yatsu-abi Go-mon*, offer up a

prayer like *Kanai anzen, mane ni ikrasu yō ni*, "Perfect peace within our house, that we may live in safety,"—and go about their business. The members of the Taisha sect pray audibly, using a petition composed to be offered up at the Great Shrine.

The pilgrims should properly cause a *hohei-shiki* (ceremony of offering *nusa* or *go-hei*) to be performed in the Oratory. In other places, this word is used only for the ceremony when these wands bearing strips of paper and hemp are presented by the representative of the Emperor, but at the Great Shrine, the name is given also to the ceremony described below. A priest is consulted and an address to the Great Deity is prepared, stating in reverence and awe that so and so, of such and such a place, aged—, has come upon a pilgrimage and beseeches certain favours and the continuance of the divine beneficence. The pilgrim then pays a very small fee, and seats himself before the Holy Place in the Oratory. The priest now appears with this prayer, which is read before the mirror and *nusa* (where the spirit of the Deity is often said to settle) in the Haiden. Then he takes the handle of the *nusa* and waves it three times in the air, returning it to its stand. This act represents the presentation of a fresh wand as the offering of the worshipper.

Now a flute-player and drummer seat themselves on the left of the pilgrim, while one of the *miko* comes silently forward to perform the *Kagura* dance. She is young, but already a woman, and is dressed in a plain white *kimono* and white *tabi* with loose and long red *hakama*, while another touch of red shows itself in the *eri* at her throat. Her costume is not marked with any badge, nor is her face powdered, and her long hair is hidden by no head-dress, being only tied with a ribbon as it falls down her back.

Like the costume of the dancers, the *Kidzuki kagura* is simpler than the dance performed at any other shrine. No *koto* (harp) is played, and no poem is sung, though the flute music is the reputed air to which the famous incantation *Hi-fu-mi-ya i-mi-na-ya-kokono-tari to*—("She sings, 'One, two, three, four,

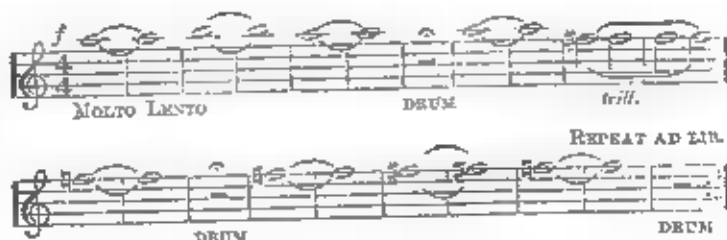
five, six, seven, eight, nine, ten'.") was sung by Ame-no-Uzume-no-Mikoto as she danced to lure the offended Sun Goddess out of her retirement in the Heavenly Rock Dwelling. In token of the bamboo spear and grass of this goddess, the dancer holds the edge of her left sleeve pinched in her hand, while the cluster of bells held in her right hand represents the traditional branch of the *Ogatama* or *suzu*-tree. The seeds rattling within the dried berries of this tree are said to be the prototypes of the modern metallic *suzu*.

Lafcadio Hearn gives a description of this dance on page 201 of his "Unfamiliar Japan" that must be called disappointing. Short as the dance is, it is too complicated to be understood at the first performance. The *miko* approaches the stand within the sanctuary of the Haiden on which the *suzu* lies, kneels, and then lifting the *suzu* with both hands, takes it in her right hand, grasps her sleeve with her left and walks in three swift circles to the left while the flute plays the following bar of music *fortissimo*, and the drum is beaten with a perplexing rhythm.



On the repetition of the music, the same circles are made to the right, each drum-stroke being accompanied by a shaking of the cluster of the bells produced by a twist of the wrist, and three more revolutions to the left complete the dance. With a somewhat unexpected movement, the *miko* moves directly toward the pilgrim and the bells are made to jingle over his bowed head. The *suzu* is now replaced, and the musicians withdraw. Then the worshipper partakes of a little consecrated wine and receives an *ofuda* which has just been blessed by this rite. It is a stamped and folded piece of paper containing a few grains of the rice which have already been offered to the Great Deity, and which the pilgrim will take home to share with his family.

The festivals are divided into the two classes of *chu-sai* and *tai-sai*. On the simple fetes, eight trays, exclusive of the tray for chop-sticks, are filled with offerings. Two trays are filled with cooked rice moulded into cylinders, one tray bearing two large sized bottles of *miki*, and one tray each of salt-water fish, fresh-water fish, sea-weeds, vegetables, fruit, salt and water are also offered. The priests wearing special vestments proceed in a body from the Shamusbo to the steps of the Naiden. Next two musicians begin the performance on a flute and drum of the following air during which the *Guji* mounts the steps and prepares to open the door.



Before opening the door the crescendo cry "Oh-h-h!" is raised three times. This is called *heilitsu no koe*, which was used as the name of the cry warning people to leave the road when the Emperor or a *daimyo* was about to pass. Then the *Guji* seats himself at the head of the stairs on the left of the gate, the *Gou-guji* takes a lower seat on the right, and the offerings are brought in from the Go-ku-sho by the third priest, the *Negi*, who hands them to subordinates who bear them in a zig-zag line, passing each tray from hand to hand until they are put in position in the Naiden. (Plate I, fig. D.) Music plays during these rites. The chopsticks are carried in on festival days by the *Guji* himself, who addresses a few words of prayer to the Deity at this time, within the sacred chamber. The music now comes to a climax and closes with two loud drum beats.

When the *Guji* has come out of the inner Shrine, the

priests range themselves in two lines on either side of the Ro-no-Go-mon, and remain deeply bowing until he has finished the reading of the *norito* for the day. The MSS. of this prayer is then handed with much ceremony to an attendant priest. Now the *Guji* takes a *tamagushi*, a twig of *sakaki* decorated with mulberry-bark fibre. (Plate II, fig. C.) The word itself means "gifts-kewer." Bearing this he makes three profound genuflexions, and carries it into the Sanctuary, where it forms part of the offerings. The remaining priests now rise, and bow together, giving two claps of the hands in unison. When the *Guji* has returned, the stand on which the *norito* and *tamagushi* had been placed is taken away, and music begins again.

All the priests assume the positions they held during the making of the offerings, after this, and all the food is carried away in reverse order, beginning with the tray bearing the long chop-sticks. The offerings are now put away in covered chests, and when the work is over, the music stops, and the cry of "Oh-li-h!" is once more raised decrescendo. A few more bars on the flute and the curtain is slowly dropped over the entrance, and the rite is accomplished when the *Guji* has descended the steps.

Small differences exist in the offerings for the *chu-sai*. The ritual of the *tai-sai* is not very different from the above, but the reading of the *norito* is usually done by some Government official of high rank as the representative of the Emperor. Certain of the "national holidays" are observed as *yohai-shiki*, "ceremonies for partaking in worship from a distance," and at such times no offerings are made, as the sacrifices made at the seat of the main rite, whether in the Palace or at Ise or elsewhere, are regarded as sufficient. When offerings are made on great festivals, they include twelve trays, as follows:—*Nigoshine*, unpolished raw rice; *arashine*, unhulled rice; two large cakes of *mochi*; salt-water fish; fresh-water fish; sea-birds; field-birds; sea-weed; vegetables; fruit; salt and water; and two large bottles of *miki*.

The following calendar is that of the festivals observed at which the *Guyi* is present, exclusive of many ceremonies at the attached and subordinate shrines which have their own lesser festivals also, from about the 5th year of Meiji (1871) to the close of that era (1912), certain festivals being added to the list from time to time. It conforms to the new calendar.

First of all, the days marked by the zodiacal sign, "wood, elder-brother, rat" are observed as festivals. On this day, all peasants should worship Oho Kuni-Nushi-no-Mikoto, and pray for the increase of their grains. These days come five or six times in a year, and like St. Swithin's Day in England, it will rain for sixty days, if rain happens to fall at this time. It is a *chu-sai*, but the ordinary offerings are supplemented with rice on the first one of the year, water on the second, wheat on the third day, etc.

Jan. 1. New Year's Day. Oho Mike Matsuri. "Feast of Great Offerings."

In ancient times this was a festival under Senge auspices.

Jan. 3. Genshi-sai. "The Beginning of Business." A National festival celebrated at the Palace.

Jan. 15. O Kai Matsuri. "Gruel Festival."

On this day gruel made from *azuki-meshi*, rice and red beans, is presented as an offering. The explanation of this festival is a custom which Japanese scholars consider Chinese in its origin, Aston's "Shintō," p. 165, not touching this point. On this day, which ought to be the first full-moon of the year, Sabe-no-kami-matsuri, men used to go out into fruit orchards in couples. One man would climb into the tree, and the other would strike it with an axe, asking at the same time if the tree would be fruitful. The other man answers *naru, naru*, on behalf of the tree, descends, and then applies the red gruel to the wound in the bark.

January 28th. Old Style. Soga no Yashiro no Matsuri.

At this subordinate shrine, a great sale of Lucky-rice-

ladles, *fukushamaji*, takes place. ■ is said that rice served with these spoons swells in quantity miraculously.

Jan. 30. Komei Tenno Yohai. Anniversary of the death of the Emperor Komei (1867). No offerings are made, but a *norito* is recited and worship directed toward the East takes place outside the Haiden.

Feb. 1 Kwansai or Tsukinami-matsuri. "Monthly Festival."

A Taisai, as ■ was anciently a great festival under Kitajima auspices.

Feb. 11. Kigenjitsu. "Accession of Jimmu Tenno."

Feb. 17. Toshi-goi no Matsuri. "Harvest Praying Service." Aston, "Shinto" p. 280.

A representative of the Emperor, usually the Prefectural Governor, is present at the morning worship.

March 1. Kwansai.

A Taisai by tradition. Anciently, this was the greatest of all the festivals, and the paintings in the Shamusho show the way in which it was celebrated. Formerly, it continued for three days.

March 20. Shunki Koreisai Yohai. "Spring Festival of the Imperial Ancestors." Members of the Taisha sect worship their ancestors on this day at the Sorei-sha.

April 1. Kwansai.

April 3. Jimmu Tenno Yohai. "Anniversary of the Death of Jimmu Tenno."

April 15-17. Shunki Taisai. "Great Spring Festival."

The observance of this festival began with the 5th year of Meiji. A great concourse of pilgrims gather from every part of the country. Both the *ujiko* and *kannushi* perform a mime called *Jindai Kagura*—Sacred Dance of the Age of the Gods—in which they represent such legends as the slaying of the eight-headed serpent by Susa-no-Wo, and his recitation of the poem "*Yakumo-Tatsu*," or the retirement of the Sun-Goddess. Such performances date back barely one-hundred years. The

towns-people also arrange a *Kaifukukawai*, "Meeting of Abundant Fortune," a kind of lottery. They collect a large number of useful things, such as rice, fish, farming implements, etc., and the visitors are given tickets which entitle them to a share in this lottery. Moreover, the farm of the Taisha Agricultural Society distributes gratis seeds of the best quality. This society was founded by the late *guji* Senge Takanori, and the enterprise was specially praised by the Home Department.

May 1. Kwansai.

May 5. Hobei-sai. "Service for the Presentation of *Nusa*." Aston, "*Shintō*" p. 213.

May 13. Zen-ya Matsuri. "The Festival of the Night Before (the Great Feast)." Offerings are made and a *norito* is read at this time, giving notice of the intended festival. Lanterns contributed by the townsfolk light all the approaches to the Shrine. Competitions in flower-arrangement, the growing of potted plants, and poetry are held under the auspices of the Shrine. To the East of the Ju-ku-sha, an exhibition of poems by local poets, written on boards, takes place, and on the western side, the best poems sent in on a subject announced by the Shrine are exposed. In 1905, the subject was *Gumiba*, the war-horse; in 1911, *Shato no Matsu*, the pines at the gates of the Shrine. The people of the town exhibit their handiwork, sewing, handwriting, etc. As the local deity is the patron of agriculture, sickles, spades, and hoes made at the expense of the *ujiko* are given to the pilgrims by lot. A temporary hospital is opened; peep-shows and temporary theatres crowd the town to greet the throng of 250,000—300,000 visitors.

May 14-16. Go-Rei-sai, "August Usual Festival."

The festival on the 14th is called *Ichino-matsuri* and was formerly known as *Ichiban-kyō*, "The First Mirth," as over thirty *koku* of rice was boiled in order to feast all comers at the expense of the Kokuzō. Wrestling matches were also once held in memory of Nomi-no-Sukune. On this day a messenger from the Emperor reads the *norito* in person in the morning. In the

afternoon, offerings of rice and *koban-gata-môchi* (Plate II, figs. D. E.) are made in the Haiden, and the rite called *Tekishasai*, "ceremony of striking the target," is performed. The *Negi* takes a bow and walks down from the Haiden where a large target has been set up, to the bronze torii, while the flute is played to the accompaniment of the *koto-ita*. Here he halts and lets his arrow fly in order to drive away all evil spirits in the same manner as Oho-Kuni-Nushi-no-Mikoto drove away all the violent gods. *Yabusame*, or shooting at targets from horse-back, is also performed by another priest in the main avenue, and the ritual of the *Hononkwai*, preservation society, is read by the *Gyûi* in order to secure the prosperity of the Shrine. After this, all the priests go to worship at the Kami no Miya.

The 15th is called *Kinen-sai*, and is kept in commemoration of the repairs effected to the Shrine in 1881, which were terminated on this day.

On the third day, an *O-fuda Matsuri* is held. Thousands of amulets have been made in anticipation of this day, and now they are all consecrated in the Sanctuary, and distributed among the pilgrims. Moreover, as many wooden *fuda* as there are priests are made. The priests carry these in a procession down to the bronze torii and back, and are able to sell them at a high price.

May 18. *O Kagura-sai*. "August God-Pleasure Service." The music of the *Ro-no-mon* is performed by the musicians inside the sanctuary.

May 28. *Chikyu-setsu*. The Empress' Birthday.

June 1. *Kwansai*. *Shizumi Dono Matsuri*. "Service for Cooling His Lordship."

This interesting festival is similar in its object to the well-known summer festival of the Gion Shrine at Kyoto. First of all, a *norito* is read, and then the High Priest goes into the sanctuary and comes out with a *gohci* symbolizing the presence of the god. (In ancient times the *Kokusô* made use of a peeled

willow wand, the *kedzurikake*. (See Aston's "Shinto" p. 191.) This he carries out to a *noku* (?) tree standing 2 *chō* to the east of the Shrine, walking over a sanded path. Here offerings are made of *daikon*, giant radishes; *kombu*, a sea-weed, *laminaria japonica*; *shitagi*, elliptical cakes made of powdered rice; and summer fruit and vegetables. Before he goes back, the path is strown with newly cut *komo* rushes, over which he walks as he returns. This is called the cooling of the deity.

June 30. Obo-harahe. "Great Festival of Purification." Aston's "Shinto," p. 294.

In the Senge household, this rite is accomplished after the fashion of the *Engi* era.

July 1st. Kwansai. Observed as a Taisai, as an ancient festival took place then.

Aug. 1. Kwansai.

In olden times this was called Shi-sai, or Watakushi no Matsuri, and it was the festival in which the Kitajima family rivalled the Senge Go-rei-sai.

Aug. 5. Second O Kagura-sai.

Aug. 7. A Chusai, still observed on the ground of a forgotten tradition.

Aug. 14. Shinko-sai, "Festival of the Journey of the God."

As Lafcadio Hearn states on p. 253 of his "Unfamiliar Japan," this festival is also known by the name of *Mi-nige*, "An Escape From the Body." It was formerly the duty of the priests whose family name was Bekkwa to perform these rites, but as male descendants of a suitable age are lacking at present, the mysteries have been communicated to the *Negi* of the Great Shrine. This priest takes up his abode in the building called the Kwaisho from the 11th, purifying himself by eating "pure" food and washing in the sea. On the eve of the 14th, *michi-mi*, viewing the road, is performed. With two companions who carry lanterns on long poles, the *Negi* goes over the ground which he will cover a little later. He sets out

on his mysterious journey at 1 A.M., and at this time, he is said to be accompanied by the Great Deity riding on his horse of bronze. To catch a glimpse of him means death or transformation into animal form. Shortly after midnight, he kindles pure fire with the "Bekkwa drill," and lights a fuse with it. Carrying this fire, the *Negi* goes to the sea-side, halting at the rock at Inasa Beach called Shioyaki-Shima, "Salt-Making Islet." He now takes sand which he puts in straw receptacles, (*shito*) which he weaves at this place. With this basket, he goes to worship at Minato no Yashiro near-by, and after worshipping at Akashito Yashiro in Akatsuka village, enters the largest apartment in the house of the High Priest, who has abandoned his dwelling. The *Kakunō* always goes to the house of the family called Nishimura Kamedayu (See Hearn, *op. cit.* p. 200), and it is said that this choice was originally made in conformity with the laws of Chinese geomancy, in which the ancient high priests were proficient. However, preparations are made for the expected visitors even if their host is away, for all the mats are taken up, and in the centre of the room surrounded by screens, an eight-legged stand bearing a bucket with a long handle containing salt-water and some branches of bamboo, has been placed. The *Negi* worships and then sprinkles this water about the apartment. When this rite has been completed, the priest goes with his vessel of sand to the Inner Sanctuary, where he worships once more. Afterwards he repairs to the Kwaisho, to wait for dawn, and the festival which that day will bring.

Aug. 15. Tsuma-mugi-sai, "Feast of Pinching off the Ends."

On this day, offerings of summer vegetables which must be freshly plucked, and which usually include melons, egg-plant, early rice, and beans are made together with the sand of the night before.

Aug. 31. Go-tanshin-sai. Birthday of the Crown Prince.

In the early years of Meiji, the Empress requested Baron Senge Takasumi to pray that the delicate heir to the Throne

might live to reach his fifteenth year. This festival continued to be observed up to the time of his accession in 1912.

Sept. 1. Kwansai.

I was able to observe the ritual of this chusai while in Kidzuki.

Sept. 9. Hohei-sai. "Second Offering of Nusa."

Sept. 15-17. Shuki Taisai. "Autumn Great Festival."

This feast is observed in the same way as that of April.

Sept. 23 or 24. Shuki Korei-sai Yohai. "Autumn Festival of the Imperial Ancestors."

Oct. 1. Kwansai.

Oct. 17. Jingu Kanname-sai Yohai. "Offerings of the First Fruits at Ise." Aston's "Shinto" p. 278.

Oct. 11-17 Old Style. Jin-zai-sai. "Festival of Having Gods." Aston's "Shinto" p. 145.

Comments on this festival will be found elsewhere. The last day of this feast is known as *Karasade matsuri*, when the priests speed the parting divine guests. Offerings are made and worship performed at the Main Sanctuary, the Juku-sha, and Kami no miya. Anciently this was an *Oho-ini matsuri*, when the greater abstinence was observed and no music could be performed for one week. The assembled gods hold a second conclave at Sada no Yashiro, and then go to a distant shrine called Mankusen no Yashiro, (19,000 Shrine), after which they disperse. A popular superstition noticed with some inaccuracy by Lafcadio Hearn on p. 185, is that concerning the fish called *Ryu-ja*, dragon-serpent, by the fishermen. This is an animal a little over two feet long which comes from the palace of the Dragon-King to announce the approach of the gods. It makes its own appearance on the sand at this season, and anyone who catches it or interferes with it in its attempt to crawl up on the beach will surely incur the punishment of the gods which usually takes the form of blindness. But it will give the best of luck to those who convey the *Ryu-ja* from the beach to the Shrine.

Nov. 1. Kwansai.



PLATE L

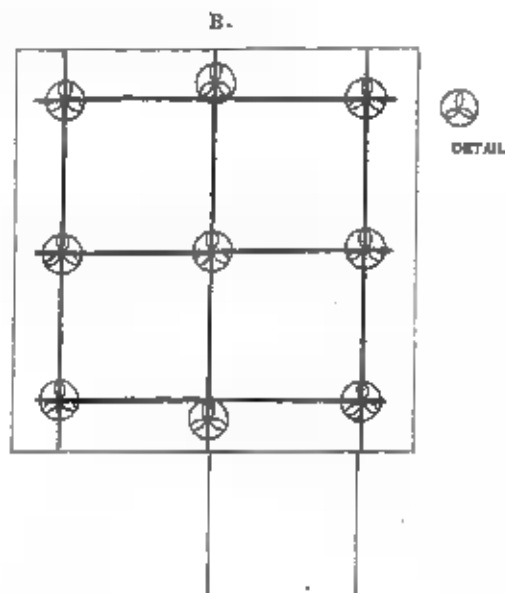
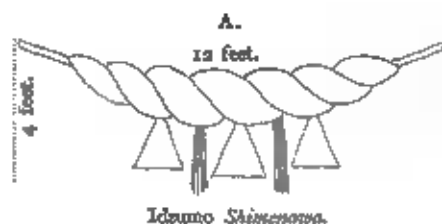


Diagram of the *Kanawa Zori* ■ red and black on wood, 18 x 24. Sometimes referred to the age of the Emperor Suinin (B.C. 29—A.D. 70).

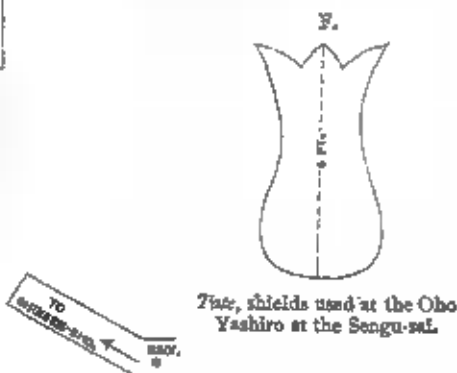
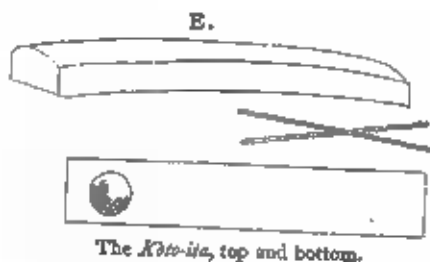
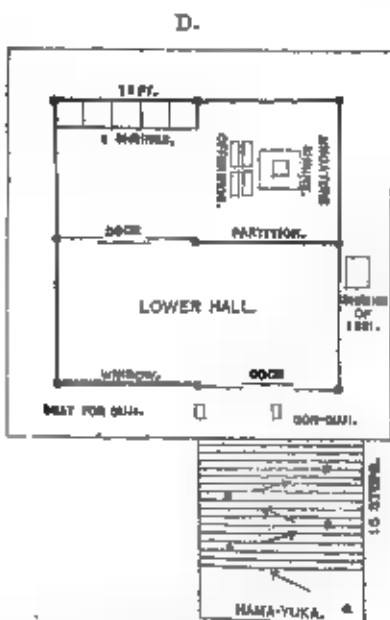
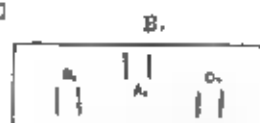


PLATE II.



A.
Tray 2' x 2' with base,
used for offerings.



B.
Arrangement of *Tagasa* for
services at the well.



C.
Tagasa, or
Tamagushi.



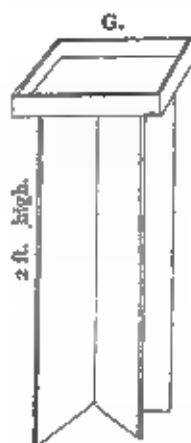
D.
Manner of offering rice
at *Tekisha-sai*.



E.
Koban-gata
Block.



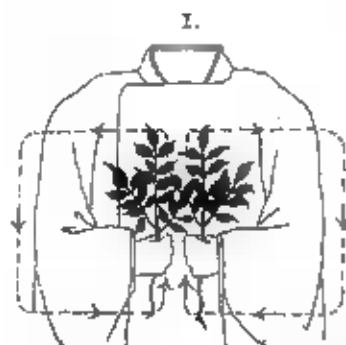
F.
Use of the fire-drill
showing four holes.



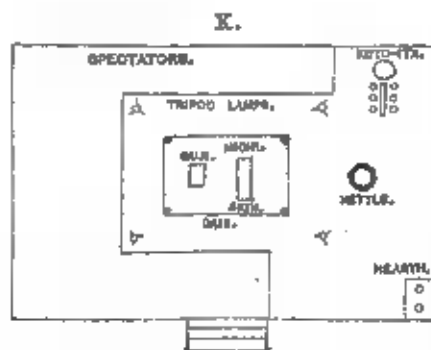
G.
Stand for rice-kettle,
Shinjo-sai, Nov. 23rd.



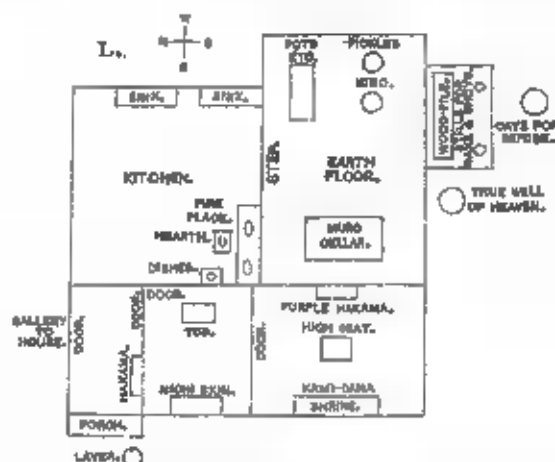
H.
Manner of
holding
chopsticks,
(*Shinjo-sai*).



I.
Movements of the "dance" of
the *Gayi* (dotted lines), 18.



K.
Floor-plan of the *Haiden*, arranged
for *Shinjo-sai* rites.



L.
Floor-plan of the *Inari Domo* "Hall of the
Awesome Fire," after a sketch by Mr. Hirose, 18.



Nov. 3. Tenchōsetsu. The Emperor's Birthday.

Nov. 7. Mike-i no matsuri. "Service for the Well of Offerings."

This is performed in honour of Suijin, God of Water. The doors of the enclosure about this well are opened, and a plain wooden stand is placed within. A lacquered stand bearing three pairs of *tagusa* rests upon this. (Plate II, fig. B.) While the *koto-ita* is played and a *saibara* is sung by the attendant priests, the Guji performs three movements of the peculiar "dance" of the Great Shrine. *Tagusa* is merely another name for the *tamagushi* mentioned above. As for the song and the dance, they are the same as that performed on the next festival, Nov. 23rd.

Nov. 23. Shinjo-sai, or Nihi-name Matsuri. Aston's "Shinto," p. 277. "Feast of First Fruit."

At eight o'clock in the morning, an envoy comes from the Emperor, and thanks for the harvest are expressed by him in the same manner as at other Government shrines. At 2 P.M. worship is held at the sub-shrine called Kama-no-Yashiro, in honour of the two kettles preserved there, one of which is to be used in the evening ceremony. For the story of one of these kettles see Question 37 in the attached translation of the tract called *Idzumo Mondo*.

On this same day at seven P.M. this same festival is celebrated after the rite traditional in the Senge family and peculiar at the present time to Idzumo. It may be summed up as the presentation to all the gods of newly-harvested rice, boiled with fire produced by a new fire-drill. Before 1887, the ceremony always took place at the Great Shrine of Oba, Oba no Oho Miya, dedicated ■ Izanami-no-Mikoto; while the records of the middle ages show that it was originally held at the Shrine of Kumano, some 50 miles to the north, where the divine ancestor of the Kokuzō, Ame-no-Hohi-no-Mikoto is said to have received a fire-drill from Kushi-Mikenu-no-Mikoto at the order of Susa-no-Wo-no-Mikoto and Amaterasu-Oho-kami.

First of all, a fire-drill was made according to the ancient pattern at Kumano, and sent to Oba, or Kidzuki as at present. The traditions relative to the sending and acceptance of this drill may be found on p. 200 of Lascadio Hearn's book. The *hi-kiri-usu*, "fire-drill-mortar," is a simple thick plank of *hi-no-ki*, "fire-wood," *chamaecyparis obtusa*, about two and a half feet long and 10 inches wide. It is about a foot longer and two inches narrower than the "Bekkwa drill." The *hi-kiri-kine*, "fire-drill pestle," is a wand of willow about the thickness of a man's ring finger, heavier and of finer grain than the plank in which it is made to move. Aston's "Shinto," p. 257 may be consulted for a few more details.

At the present time the rites for this festival are held in the Haiden, and reference to the attached diagram (Plate II, fig. 16.) will make the arrangements more easy to understand. First of all, the High Priest seats himself on a chair in the raised central sanctuary. Next a skin of the animal called by the archaic word *wichi*, sea-lion or seal, is stretched before him while the Negi brings forward the new fire-mortar, and rests one end of it on the skin, holding the other in his hands with the drill behind the board. The priest immediately below the Negi in rank, in this case, my friend Mr. Hirose, now comes up to the left of this skin, holding a set of writing brushes and ink at the level of his head. The *Guyi* takes a brush then, and writes *Shinjo-sai hikiri-usu* on the plank. When he has finished, the Negi turns the board over, and the date is written on the other side. All these objects are now carried away. In one corner of the room, a temporary fire-place has been prepared, and holes are now cut along one edge of the board (Plate II, fig. F.) with a new knife made by a descendant of Nakamura Mongoro, the father of Idzumo O-Kuni. See Hearn, p. 248, or Papinot's "Dictionary of the History and Geography of Japan," When this work is over, two or three men take hold of the drill, which they twist rapidly between their palms, bearing down as they work, after the manner of a Japanese carpenter

using a gimlet. After about five minutes work, and usually after having tried one or two holes in vain, sparks fall on the heap of saw-dust produced by the action of the drill. This spark is nourished with tinder until it bursts into flame, and the fire is then placed under the kettle of unglazed earthenware containing the new rice. As for the drill, it is never used again, though it is carefully preserved in the godown of the Shrine.

When the rice has had time to cook, the covered kettle and a ten-inch pair of willow chopsticks are placed on a singular stand of unpainted wood two feet high (Plate II, fig. G.) and the whole is deposited on the *michi* skin before the *Guji*, which has been laid in place once more. Now the *Guji* takes off the lid of the kettle with his right hand and lays it on the stand, puts the kettle on the palm of his left hand and rises from his seat. He afterwards grips the two chopsticks in his right hand, with the ends turned away from his body (Plate II, fig. H.) and bows profoundly in the direction of the east. Turning to the right each time, he makes obeisance toward each of the cardinal points of the compass, and after having offered the rice to all the eighty myriad gods in this manner, he puts down the chopsticks. Taking them up again, but this time in the ordinary manner, he then eats three mouthfuls of the rice, after which the utensils are carried away. This rite is called *ainasu*, "eating in company," the *Guji*, by virtue of his lineage, being entitled to share in the feast offered to the gods. Aston's "Shinto" p. 278, mentions an ancient and now obsolete (?) festival called by the same name, and celebrated at the Imperial Palace, where the Emperor partook of rice in the same manner.

After the *Guji* has eaten, he descends, and preparations are made for the second part of the rite, the *Kokusô no Mai*, the "dance" mentioned in describing the service on the 17th of this month. A stand, lacquered red on top and black underneath, called a *kakeban*, is placed in the middle of the dais. On the left of this, two of the trays called *sambô* filled with one-hundred *tagusa* each, are put in position, while two empty

sambê are deposited on the right. Two assistants seat themselves on either side to hand up the *tagusa* to the *Guji* for his dance, and to receive them after he has finished with each pair. The *koto-ita* is then laid down in the right-hand corner of the Haiden, a leader of the singing seating himself at the narrow end, and three priests on either side of the instrument, who strike it. Then the *Guji* seats himself before the stand. The leader then ejaculates *ah! ah!* (the sounds are not *ang*, *ong*, as Hearn says), and the others respond with *oo! oo!*, striking the *koto-ita* *patsu, patsu*, to use the Japanese onomatopoeia. The *Guji* now rises, and *tagusa* are put into each of his hands. These sprigs are then waved in an outward circle (See Plate II, fig. I.), and handed to the assistants on his left, while he repeats under his breath a secret incantation descending from his ancestors. When this has been done three times, he seats himself until the 51st stroke of the *koto-ita*. Then as the musicians burst into the following rollicking chorus, he stands

ADAGIO.



Su-me ga-mi wo
Heaven - ly deities

Yo-ki hi ni ma-iso - ri - shi
This auspicious day we're feasting;



A - su yo - ri wa, A - su yo - ri wa,
From the morrow, we, From the morrow, we,



A - ke no ko-to-mo wo ke - e - e - e - ko-to-mo ni ki - n - n - n.
Our summer clothing changed, Fur robes for winter, wear.

for the 51st, 52nd, and 53rd time, as well as for the 98th, 99th and 100th movement, depositing these last sprigs on the stand. He and his assistants then withdraw, and the priests of lower

rank than *Gon-guji* repeat the dance while the song is rendered once more. This song is called a *saibara* for some reason, although that was essentially popular lyrical poetry. A specimen may be found in Aston's "Grammar of the Japanese Written Language." The poem in question dates from cir. 800 and may be found, with a few verbal changes, in a volume of Kagura called *Ryo-jin gu Ansho*, compiled in the 15th century by Ichijo Kaneyoshi, though the melody is unknown to most Japanese scholars.

There is no name for the third part of this night's rite, though it is one which was celebrated at the Palace. In Brinkley's Dictionary, I find the following erroneous definition of the word *ainube*, or *ahimbe*, synonymous for *ahinane*; viz. *Ainube*, an ancient festival celebrated in November when the *sake* made from the first fruit of the rice harvest was offered to the gods. This is an erroneous definition, yet nevertheless, this third part of the ceremony is intended to show to the gods that rice fit for *sake*-brewing has been grown during the year. It will be remembered that a service was performed before the "Kettle Shrine" at two o'clock in the afternoon. At that time this kettle was moved into the Haiden, and it provides a centre for the performance of the following rite by the *Negi*. Priests bring forth from among the utensils by the hearth a "beer-jar" filled with *sake* that has fermented for one night, a carrying-pole, and a sheaf of rice plucked up by the roots. The *sake*-jar is attached to one end of the pole, and the rice, roots upward, to the other. The *Negi* now takes this load on his right shoulder, grasps a staff in his left hand, and bows to the great kettle, some three feet or more in diameter. He then encircles this three times calling out the corrupt or archaic words *ana tanushi*, *ana tanushi!* (*aa, tanoshii*, Oh! how joyful!). This closes the festival, the whole rite occupying about two hours. After the audience has dispersed all the food prepared at this time is buried with great care lest peradventure the offerings might suffer contamination.

Dec. 1. Kwansai.

Dec. 20. O Shitsu Harai. "Cleaning of the Halls."

The inner shrine is cleaned at this time. Long poles of the male bamboo to which branches of *manryo* (*ardisia crispa*), and *wakamatsu*, young pine shoots, have been tied with white paper fastened with the red and white cords called *nidzumi*, are used for the ceilings, and brooms are employed elsewhere.

Dec. 27. Mike-i no Matsuri, Second Service at the Well of Offerings.

Dec. 31. Obo-harahe, Great Festival of Purification, in the morning.

Dec. 31. Joya-sai. In the afternoon the service called "Watching for the Dawn" is held, though it ends before six o'clock, as no light or fire is ever introduced in the Sanctuary.

Two Kidzuki festival may be noticed which are interesting though independent of the Great Shrine. The 15th day of the 6th month, Old Style, is kept as *Nada* (coast) *Matsuri*, in honour of Benten, and the Temimangu Shrine in the Senge gardens also has a lively fête on the 3rd and 4th of August. Bonfires are a feature of these festivals, and the Kidzuki *Bon* dance is usually performed. In years of good harvest, the Senge festival is called *Hōnen matsuri*, and as such was described by Hearn on p. 269, "Notes on Kidzuki." He quotes there a portion of one of the songs commonly used for this dance, but unfortunately, it is a love-song, not a harvest-hymn. A wholesale merchant in Niigata had two daughters, the younger of whom was beautiful, though her father would not let her marry before her sister. Her lover, in his trouble, then sets out on a pilgrimage to the sanctuaries mentioned in the song set to a truly glorious melody.

CHAPTER IV.

THE HISTORY OF THE HIGH PRIESTS OF IDZUMO.

The history of the line of Idzumo High Priests can only be characterized as a tale of a decaying splendour. Originally rulers of a tribe of probable continental origin*, their people were able to push back the barbarous Ainu, and their civilization made a peaceful conquest of the turbulent and cruel Kumaso-Hayato tribes which settled in Yamato. Now they are Barons, like a score of other Shintō priests.

It is widely recognized that Idzumo contributed a distinct cycle of legend to the new Japan ruled over by the early Yamato sovereigns. Some analysis of this cycle as recorded in the *Kojiki* and *Nihongi* will show that the element of hero-stories predominates in it to such an extent that this mythology seems quite different in nature from that of Kyushu or the Yamato tales. But it is the study of the Idzumo *Fudoki*, "A Record of Wind and Earth," a book of topography dating from 730 A.D. that confirms me in my belief that the Idzumo legends are the relics of an independent religion which ultimately supplied the element of hero-worship, if not ancestor-worship, in that syncretized code of religious observance later called *Kami no Michi*.

In the first place, the Idzumo legends are thoroughly local, and give us strange hints of forgotten migrations from Korea. The *Fudoki* tells us how Susa-no-Wo drew over bits of the peninsula of Shiragi, and formed the Kidzuki promontory, calling *Kuni ko! Kuni ko!* "Come, lands, come!" The same

* Mr. Murdoch, whose hypothesis I am using as an instrument of research says: "The Idzumo State got settled by immigrants of Chinese extraction whose ancestors had settled among the Korean Kumaso.....but had been driven to acquire the "Korean Kumaso Language." "A History of Japan" Vol. I, p. 50.

book gives Olo-Na-Muji or Oho-Kuni-Nushi the pregnant name of Ame-no-Shita-Tsukurashishi-Oho-Kami, "Great Deity, Maker-of-All-Under-Heaven," a name of far greater creative import than that of the various "Musubi," "Integrator" deities. (See Dr. Florenz "Japanische Mythologie, Appendix C.)

Now scientific students of religion are able to recognize the attributes of an Earth-God in Oho-Na-Muji, and the Rainstorm in Susa-no-Wo, and I concur most heartily in these identifications, if I may be allowed to keep my opinion that these deities had entirely different characteristics when they were first worshipped, and worshipped as heroes. Even Hirata Atsutane who did so much to make Oho-Kuni-Nushi the god of the Japanese farmer said that "what we call *Kami* are all men," and thought, as Sir Ernest Satow reports, that the Shintō deities were about ten feet in height. With still more truth, the above-mentioned deities were only super-men and heroes to the tribal chiefs of Idzumo a thousand years before Hirata's day.

But we can afford to drop our discussion of Susa-no-Wo-no-Mikoto at this point for, after all, his myths only decorate the Idzumo legends, to us he is only the ancestor, more or less removed, of Oho-Kuni-Nushi-no-Mikoto. The latter is sometimes called his son, and sometimes his descendant in the 6th generation. Now six generations of the age of the gods carry us fairly into human times, and we come to the fact of his abdication, described to satiety as "possibly preserving in mythic form an echo of the conquest of Western Japan by the present ruling race." But is not this interpretation of legendary "facts" a little too obvious? For when the messengers from heaven descended with the Heavenly Bird-Boat, where was the descendant of the Heavenly Deity if not still in the remote Plain of High Heaven, and even on their return, did he not tarry in Kyushu? Or was it not rather that the abdication bestowed secular powers of possibly only vice-regal character upon Ame-no-Hohi-no-Mikoto, he who became "Master of Worship," and, as the

Kojiki adds: "This is the ancestor of the Rulers of the Land of Idzumo, *Idzumo no Kuni no Miyatsuko*?"

Though a priest, was he not the first of a line of rulers, independent enough to require the expedition of Yamato Take, (*Kojiki*, Sect. I.XXX.), before the conquest of Idzumo was achieved by the present ruling race? And as priests, what was the form of worship which they performed? To my mind, it was preeminently the worship of deified men according to rather complex rites of possibly continental origin, for the fire-drill is connected with India,* designed to placate and lull the souls of those who keep watch and ward in the eighty-fold shadowy road-windings. In this connection I must draw attention to the astute remark of Professor Lloyd concerning a fact in the practice of Shintō which has been overlooked by the ontological students of Shintō like Florenz, Buckley and Aston. Appendix C. of that valuable book "Everyday Japan" contains the following paragraph to which I wish to draw especial attention. "All the Shintō shrines connected with the worship of Nature, or of animals, are small. In many villages and towns the traveler will, on the other hand, come across quite large Shintō temples (*sic*); generally in the midst of some sombre grove of cryptomerias. These larger temples have, in almost every case, been dedicated to the memory of some national or local hero, who has been deified after death, and become the patron-god, (*uji-gami*) of the place." Now not only are the Idzumo shrines large, but a careful examination of the list of all shrines existing in Idzumo is the year 730 A.D. as attached to the *Fudoki* shows that every one was then dedicated to some patron-god, though this patron may be only a personified whirlwind, while the first Inari shrine was not built in Matsue before 1638.

Is not this hero-worshipping a large element in modern Shintō? Indeed, it is growing so great as to entirely overshadow with the Japanese that side of this religion which con-

* Chamberlain, "Things Japanese," 5th edition, art. "Indian Influence."

cerns itself with the worship of natural objects belonging to the lowest category of religious conceptions, a fair example of which is the cult of O-Hetsui-Sama, the Kitchen-furnace regarded as a god. Later years brought ancestor-worship from China which modified the "hero-worship" of Idzumo as an element of Shintō. However, this does not modify the worship of the Oho Yashiro, for the Great Deity is regarded as nobody's ancestor. As for the contention that this deification or worship of persons real or legendary is an Idzumo element, it can best be supported by remarking that all the great nature shrines like that of the gods of the sun, rice, and sake are to be found in Yamato and by the citation of Mr. Murdoch's analysis of "those elements in the composite cult of ancient Japan which came from the South. The Sun-Goddess herself heads the list, and then we have the Nakatomi priesthood, whose descendants were destined to become all-powerful politically in the Empire under the name of Fujiwara. Furthermore, there were the Inube, or "abstainers," who ultimately receded into insignificance, and the *Sarume* or female mediums. This would appear to have been about the sum total of the Southern invaders' contribution to the religious life of the community. It is true that Jimrou, Chuai, Jingō, Ōjin, Yamato-dake, and Takeuchi no Sukune were afterwards deified and worshipped as Gods, but none of these are treated as deities in the older Shintō books. But meagre as the Kyushu element in the old religion appears to be, it was enough. The Southern men have at all times been remarkable for organizing and administrative ability, and their organizing and administrative faculties enabled the Nakatomi to utilize the Idzumo cult and the Idzumo pantheon very effectively in the service of Yamato." "History." Vol. 1. pp. 67, 68.

The same writer points to several incidents in a struggle that was going on at the dawn of history between the rulers of Yamato and the priest rulers of Idzumo. This led, so he thinks, to the establishment of the worship of the Idzumo God in Ya-

mato, where his "gentle spirit" was enshrined as the Great God of Miwa; the Idzumo priests thus being confronted with a rival line in Yamato, an event which has political significance in the light of the attempts made by the Yamato rulers to obtain possession of the Divine Treasures of the Great Idzumo Shrine.

The first of these priests who obtained sway by virtue of the abdication of Oho-Kuni-Nushi-no-Mikoto is, of course a divinity, mentioned in the earlier part of Japanese mythology, Ame-no-Hohi-no-Mikoto (Deity-Heavenly-Fire-Sun, (?). It is less important to conjecture whether he, the ancestor of the Dukes of Idzumo, was a legendary person who set up a new dynasty, than to combat the widely spread statement that the Priests of Idzumo claim descent from Susa-no-Wo, an error due, in the first instance, to the late Lafcadio Hearn, and repeated in Murray's "Japan," Brinkley's "Japan," and Florenz's "Japanische Mythologie" and no doubt, in other works also. Though the choice of first ancestors is a rather arbitrary matter at any rate, the definite "establishment of a house" being the usual consideration of greatest importance in Japan, the real claim of the priests should be respected.

Since this ancestor, 81 generations have lived and died, and it is impossible to resist the temptation to perform a little operation in arithmetic on the basis of Prof. Kume's calculation of 22-28 years as the length of a generation in the Orient (*Melanges Japonais*, N° 14). $28 \times 81 = 2272$ years, $22 \times 81 = 1782$ years. The same writer gives the date of Jimmu Tenno as B.C. 63, 1975 years ago, and the official number of years is (1912) 2572, B.C. 660. The traditional time of service of each priest is given in the genealogy of the house, but I have shrunk from the task of going through its columns of Chinese.

The child of Ame-no-Hohi-no-Mikoto was Ame-no-Hina-Dori, a deity whose other names are discussed elsewhere. He was succeeded by Kushi-Tama-no-Mikoto (Deity-Rare-Jewels), Tsusa-no-Mikoto (?), and Kushi-Mika-Saki-no-Mikoto (Deity-First-Rare-Beer-Jar). The sixth priest was Kushi Dzu-

ki-no-Mikoto (Deity-Rare-Moon), followed by Kushi-Mika-Umi-no-Mikoto (Deity-Rare-Sea-Cormorant), Kushi-Ta-no-Mikoto (Deity-Rare-Rice-Fields), Chi-Ri-no-Mikoto (?), Moros-su-no-Mikoto, and the 11th, Ada-no-Mikoto (Deity of the Vendetta) mentioned in the *Nihongi* under the name of Idzumo-Furu-Ne, "Idzumo-Brandisher of Roots," the first priest to be mentioned in the "Chronicles," the murderer of his brother.

All these priests are said to have discharged their office solely in virtue of being possessed of the "Marvellous Drill" bestowed upon Ame-No-Hohi-no-Mikoto by his "parents" Susa-no-Wo and Ama-Terasu-Oho-Kami. After them come the first of the semi-historical rulers, rather than priests. The 12th is Uji-Oya no-Mikoto (Deity-Ancestor-of-the-Clan), mentioned in the *Nihongi* under the name of Ukatsukunu, and who was said to have been made *Kuni-no-Miyatsuko*, "Country-Ruler," in the reign of Sujin Tennō in the book of genealogies called the *Kokusō Honki*. "Principal Account of the 'Country Rulers'."

The succeeding ruler is called Kanesune-no-Mikoto (Deity-of-the-Breast-Bone), an appropriate name for the famous wrestler better known as Nomi-no-Sukune. Kih-Taiho-no-Mikoto, (?), the 14th priest, is mentioned in the *Kojiki* as Kihisatsumi. The 15th and 16th rulers are both mentioned on the same page of the *Nihongi*, Mishima-Tarinu-no-Mikoto and Ōu-Tarinu-no-Mikoto. (*Tarinu* means to dwell.)

The style of *Kokusō*, the Chinese sounds for *Kuni-no-Miyatsuko*, *Kuni-no-Miyakko*, and *Kuni-Tsukuri*, is first adopted for Miya-Muki, the 17th descendant of Ame-no-Hohi-no-Mikoto. Later he was deified as an *Uji-gami*. He was made *Kokusō* by Ingyō Tennō, the 19th Emperor, in 412 A.D., according to a tradition embodied in the MSS. of an Emperor dating from 1214, which states that the name of "Idzumo" was then bestowed upon him. He is said to have served as *Kokusō* for 88 years.

Passing over the space of 245 years, *Idzumo no Kokusō*

Eiya was the recipient of the order from the Empress Saimai commanding him to rebuild the Itsukushi no Miya which is recorded in the Nihongi, and held office for 49 years. The 24th *Kokuzō* Hatayasu is also historically important as the first to perform the rite *Idsumo no Kuni no Miyatsuko Kantuyogoto* in the reign of the Empress Gensho 716 A.D. From this time, priestly duties seem to have taken the place of secular authority. This *Kokuzō* held office 14 years. The above mentioned rite, which was performed as a part of the Daijowé service at coronations was performed by the 25th, 26th, 27th, 29th, 30th, 33rd, and 34th *Kokuzō* after which it was allowed to lapse as being too burdensome to the country.

This rite was then performed in the following years: 716, 724, 730, 731, 767, 768, 785, 786, 795, 811, 812, and 833. Now passing on to the year 1114, it is interesting to note the name of the 44th *Kokuzō*, Kanemuni, who was in office at this time when the so-called *Yori-ki no Zoi* "The Building of the Logs that Came Floating" took place, when all the Gods offered timbers as material for the new shrine. Another notable was Yoshinari, the 51st priest, under whom the map called the *Senge Ko-E-Dsu* was made in 1248. The hapless Emperor Go-Daigo made the 53rd *Kokuzō*, Noritoki, famous by imploring his prayers on behalf of the Northern Court in 1333, later accepting a sword from the Shrine and presenting the Oho Yashiro with a *biwa* as Imperial ex-voto.

The year 1343 is an important date in the annals of the *Kokuzō* for it was at this time in the administration of Norimune that a split occurred in the family line. At this time, the younger brother of the acting *Kokuzō*, Sadanori by name, set up a new "house" against the will of Norimune. Thus the foundations of a rivalry which has descended to our own time were laid. However, at this time, the two houses were reconciled to each other in the space of a year, and an agreement was made in 1344 by which the brothers were to share the revenues and "divine affairs" of the Shrine. The elder branch of the family were to

officiate in January and all the odd-numbered months, and the younger line would have February and the even numbered months. At this time the property of Idzumo no Sato, comprising three villages, belonged to the Shrine, and the name of one of these villages was adopted by each brother. "Senge, One-Thousand-Houses" was chosen by the senior line, and the juniors took "Kitajima, The Northern Island." Possibly this agreement was regretted by one party to it, for it is recorded that the Emperor Murakami II. issued an order in 1358 establishing Norinume in the exclusive enjoyment of the functions of *Kokusō*, though this was seemingly never availed of, the Kitajima being allowed the title of *Kokusō* like the Senge.

Another important figure in this senior Senge line of priests was the 68th, the *Kokusō* Takamitsu. He held office for only 13 years, beginning in 1660, but they were eventful. At the order of the *Daimyō* Matsudaira, Buddhist rites were abolished in 1662, and the precincts were enlarged by digging. In 1666 Tokugawa Iyetsuna gave the shrine 500,000 silver *ryo* for the expenses incident upon its reconstruction at that time, a sum so large that it permitted the reclaiming of all the rice-fields ■ present seen in front of the shrine, the changing of two water-courses, and the digging of seven wells. This seems to have been the time when the Shrine reached its highest degree of magnificence.

In the middle ages, the shrine and its priests are said to have enjoyed the revenues of twelve villages and seven sea-sides, no doubt the relics of the original serfdom called *Kannabe* in which the dependents of the early shrines were held. This at least was the measure of the *Kokusō* Senge and Kitajima joint income up to the time of Hideyoshi's expedition to Korea. The Taiko saw fit to order the *Kokusō* to call out and equip a band of soldiers, and the answer was that this had never been done by them before, if they did not answer even more haughtily. For this disobedience, the priests were made to suffer by the confiscation of a part of their lands. So in 1592 their revenue stood at

5,000 *koku* of rice, the product of five villages and two seashores. Then came Sekigahara, and Horio Yoshiharu was installed as Lord of Idzumo in Matsue only eight years later. He too, re-adjusted the income of the *Kokusō* fixing it at 2738 *koku*, so that the generosity of the fourth Tokugawa *Shōgun* must have been indeed sweet to those in charge of the Shrine he favoured.

A pathetic and interesting story which Lafcadio Hearn would have loved to tell is that of the childhood of the 75th *Kokusō*, Toshikatsu, who assumed office at an early age in 1725, fulfilling the priestly duties during the long space of fifty-two years. His infancy was spent under the protection of a loving aunt named Naniwa, who, though very beautiful, refused all the proposed marriages that might take her away from her loved nephew. Shortly after her death, a child of six, known later as Matsudaira Soen, or Munenobu, had to be raised to the head of his family, so orders were sent to Kidzuki that a shrine should be raised in honour of this loving spirit which was called Oba no Kami-yashiro, "The Aunt's Shrine," that her ghostly protection might cover the infant Lord of Idzumo. Needless to say, the shrine still exists in the garden of the Senge Mansion.

But after this digression, it is necessary to return to the topic of the income of the Shrine which had been growing a little larger. In the time of the 78th *Senge Kokusō*, Takahiko, the Shrine no doubt benefitted by the fears excited by Perry's "Black Ships." Thus it is recorded that prayers were said for the long endurance of the Imperial line, for good crops, and the peace of the country in 1853, 1854, and the first, fifth, and ninth months of 1856. This priest died in 1859, and was followed by *Senge Takasumi*, the well-known Baron *Senge* of Tokyo.

Hardly had the latter been made *Kokusō* before he and his Kitajima colleague were admitted to the favour of an Imperial audience for the first time since 833. But as every one knows, the prosperity of Shintō and its ministers was short-lived, and in January of 1873, the year when Japan adopted the Gregorian calendar, his title of *Kokusō* and the companion title of *Mitsu-*

veshiro, Imperial Proxy, were abolished and the personal incomes of the priests converted into pension bonds.

At this time, the total revenue of the Shrine amounted to 3361 *koku* of rice. The Senge and Kitajima houses had each 1,000 *koku* for their households and the remainder was used for the up keep of the Shrine. In 1870 the staff* of the Shrine included 388 persons of whom 72 were considered to be *Shinshoku*, "priests." The Kitajima family also supported an almost equal number of retainers for their months of service.

It is a source of great regret to me that I was unable to learn more about the Kitajima house, but in view of the shortness of my stay in Kidzuki, and the peculiar feeling engendered by the action of the Home Department in limiting the service of the Oho Yashiro to one of the two families traditionally charged with these duties, I fear I have been able to do no more than attempt to treat this line with justice. That they observed customs similar to those which I am describing as observed by the Senge and their earlier ancestors is quite true, though I am unable to say anything about even the fire-drill which must have been essential to these rites.

Whenever this fire-drill was introduced, it became in later years at least, the insignia of the *Kokusō*, or perhaps the word regalia should be chosen. The theory of the fire-drill is that no High Priest who fails to purify himself by the use of the fire generated by this relic of the "age of the Gods" may enter

* The following is an outline of these offices and their incumbents.

<i>Kokūō</i>	2	<i>Chōken</i>	6
<i>Fekkuwa</i>	1	<i>Ryōin</i> , (Musicians)	16
<i>Jōgwan</i> , (Higher Officers).....	16	<i>Betto</i>	2
<i>Kama no Yashiro Jōgwan</i>	3	<i>Budōin</i>	4
<i>Hofuri</i>	2	<i>Kyūshō</i> (Chief Carpenters)	2
<i>Gonsake</i>	8	<i>Samurikoku</i> (Special Musicians).....	2
<i>Miyashochi</i>	2	<i>Kagura</i> actors	6
Beaters of <i>Mikoshi</i>	8	<i>Kokūō</i> shoe carriers.....	2
<i>Umara</i>	7	<i>Hikansho-nin</i> (Guards).....	200
<i>Kinji Negi</i>	16	<i>Jin-nin</i> (God's Men).....	60
<i>Chugwan</i>	8	<i>Miko</i> , (Female Dancers)	24

into the presence of the deity. Before any festival, that is, 74 times at this period, he must eat only the food cooked over this fire from the day preceding the feast. However, this fire is not drilled out on each occasion, but was produced at Kumano immediately after the death of the preceding functionary and preserved for a life-time in a special hearth.

Until some twenty years ago, the Izumo *Kokusō*, both Senge and Kitajima, had private pavilions at Kumano, including attached apartments kept pure for the reception of the sacred fire. At this time, they made in person an annual journey to receive the Kumano fire-drill for the *Shinjo-sai*. Recent regulations have made it impossible for them, as *Guji*, to make this trip, and so these houses have been sold off, not even the foundations remaining to mark the spot where they stood. This is the reason why the first part of the *Kokusō Hitsugi Sosaku Shiki* "Country-Ruler's Fire-Succession Inheritance Ceremony" was held at Kidzuki at the beginning of the incumbency of the present *Guji*, December 18th, 1911.

Aston's "Shinto" points out that the same term *hitsugi* is constantly used of the succession to the Mikado's throne, and that the delivery of the sun-mirror forms a part of the ceremony on this occasion. Of course *hi* means either sun or fire. In the days when succession to the office of High Priest was hereditary, the *Kokusō* did not wait to raise a *moya*, "mourning house," but left the Shrine by the back gate and galloped with their attendants to Kumano, where the ceremony was held as soon as possible. Now the Home Minister must take action, and the ceremony is held immediately upon receipt of the official letter nominating the new *Guji*.

The *Sosaku Shiki* requires the larger part of four days for its observance. The scene of the first day's rites is the curious thatched building attached to the mansion of the *Kokusō* called the *Imi-Bi-Dono*, which I have ventured to render as "Hall of the Awesome Fire." (See Plate II. fig. L.) This is the place where the *Guji* "eats divine fire" before the 74 festivals

of the year. No woman or foreigner may enter this Hall which is in charge of cooks and watchmen called *Hi-dokoro-ban*. Upon rising, all who are to enter the Hall take a hot-bath, the fire for which has been kindled with a flint and steel made especially for the purpose by the descendants of Nakamura Mongoro, and then bare-footed and wearing no *hakama*, the party proceeds to the *Imibi-dono*. Opposite the entrance is an ordinary basin or *chosubachi*. The *Hidokoroban* now assume the special linen *hakama*, divided skirts, kept hanging in the first room and wash their hands. Then with unwiped hands partly closed, with thumbs turned outward and forearms at right angles to the body, a position always assumed by the *Hidokoroban* when they have nothing else to do, they proceed past the guard at the second door. The *Guji* also puts on special purple *hakama* and seats himself on the inner dais. Then one of the attendants brings a wooden tub and a spittoon, places them before the *Guji*, and pours water into the cup formed by the hands of the latter. The *Guji* thus rinses his mouth three times, and these articles are taken away. He next faces the god-shelf on the east and worships a deity, or deities, whose very names are secret, with a secret prayer. Then the *nichi* skin is laid before him on the south side, and the meal is brought in, one dish at a time, served on a high stand, in dishes of white wood. After each plate has been eaten, the dish is returned to the kitchen, and buried, together with any left-overs, in the cave.

"Eating the divine fire" cannot be called a privation, for the kitchen is provided with a *batterie de cuisine* complete in every particular, and cakes, *sake*, *miso*, and soy are made for the especial use of the *Kokusô*. This house is lit up at night with *andon*, though the rest of the mansion is lighted with electricity, but the kitchen is only peculiar in respect to the double sink; one sink being used for food that is to be cooked, and the other for washing food that is to be consumed raw; and the hearth in front of the fire-places for cooking. In this hearth, the sacred fire is kept alive, being fed on *enoki*, *celtis sinensis* logs from the wood-pile

in the next room. Water for all purposes is drawn from a neighbouring well called *Ama-no-Mana-I*.

A portion of this ordinary routine belongs to the *Sosaku Shiki*. Purification is made, and all below the rank of *Kokusō* who are to take part go to the *Inubi-dono*. The *Kokusō* now robes himself, goes to the fire-proof ware-house and takes the "original" fire-drill from the bronze chest placed on a shelf decorated with *shime-nawa* in which it is kept. He hangs this fire-drill by cords in front of his breast in its brocade bag. This is made of *men-nisaki*, "cotton-brocade," and is said to be one of the samples of the first Yamato *nisaki* made in Japan, which were distributed to all the *Kokusō* and other high Japanese officials in 713 A.D. Bearing the drill, the *Kokusō* moves toward the *Inubi-dono*, where he halts outside the entrance to be purified. Then he enters, takes a seat on the dais, and faces the south.

The other attendants wash their hands before entering the *Inubi-dono* and take lower seats in the main room facing the east. Now the *Kokusō* performs *chozu* in the usual manner, and prays silently to his Kami ending up with two claps of the hands. After this he takes the ancient fire-drill out of the bag, and cuts a hole in it with a new knife. Then a rough *komo* mat is laid on the dais, and cotton, cedar sprigs, and moxa are piled upon it. After this, the fire-drill is laid on this kindling by the *Kokusō*, and three men, the *Kafu* "Steward," *Kobun-shokwacho* "Head of the Section of Manuscripts" and a *Hidokoroban* commence drilling out fire. When a spark has been obtained, the *Kafu* gives it to the *Hidokoroban* who carries it to the inner hearth, covers it with peeled willow sticks, *kedswitake* (See Aston's "Shinto" p. 191), and fans it with a white fan until the wood bursts into flame. The *Hidokoroban* then puts a tripod over the fire, and places an earthen kettle containing rice and water from the "True Well of Heaven" upon it, and boils the rice.

The kettle full of boiled rice is then placed on two earthen

sauccers and put on a high stand with a small pot of sea-weed on the left, and a dish of raw beans on the right. This is afterwards carried to the *chobidokoro*, "place for examining the fire," and in the meanwhile the *nichi* skin is laid before the *Guji*. The *Kokusô* accepts the tray, places it on the skin, and taking the willow chopsticks, eats three mouthfuls of rice and tastes the vegetables. The tray is then borne away, and fresh water is brought with which the *Kokusô* gargles three times. The pitcher of water and the spittoon are removed, and then the *Guji* worships the deities of the *kami-dana*, and claps his hands three times. At this time the *Kobunshokwacho*, the *Kosekikwayaku* "Antiquarian," and *Gon-kebishi* (?) repeat their traditional secret greetings to the new *Kokusô*, and all withdraw. All the dishes, food, etc., used in these rites are finally put into a round tub and deposited in the cave, though a little of the rice is put aside to be made into sake for a later rite.

A copy of the original memorandum for the *Sozoku Shiki* lies beside me, but I feel that it is wiser to abridge its minutiae. So I will only say that the *Guji* and his suite set out for Kumano by special cars on the railway as soon as the fire has been duly lighted in the *Imibi-dono*, their route, both in setting out and returning to Kidzuki, being rigidly fixed by tradition.

The ceremonies of the second day are, therefore, held at Kumano, though as I have pointed out before, they were no doubt more often held at Oba before the late epoch of "purification." The first rite is the kindling of fire with a new drill, and the offering of rice cooked with sacred fire to Susa-no-wo, the deity of this shrine, called Kunashiro no Jinja, Shrine of the Divine Enclosure. Then a gold *musu* presented by the *Kokusô* is also offered before the deity, and the High Priest worships in silence. After this, the *nichi* skin is placed before the *Guji* and he performs *hagatame* "hardening of the teeth." A practise of the same name is the feeding of children on the 100th day after birth, and the eating of *mochi* on the third day of the New Year in order to secure longevity. Here the rite

consists in biting a stone three times and drinking the sake made the day before. The last part of the rite is the "dance" which is performed one hundred times. The fire kindled on this day is used to burn the fire-drill made at the time of the accession of the preceding *Kokusō* and the new drill is stored away in one of the subsidiary shrines called the Hioki-sha.

The worship of the third day is performed at Ōba at the Kamoshi-jinja (Shrine of the Spirit of the God). After worship and offerings have been made, wrestling takes place in the Halden or sanctuary of the shrine. Two of the men attached to this shrine wrestle under the assumed names of Tsuruyama and Kameyama, and Tsuruyama is always allowed to win two falls out of the three. The significance of this rite is obscure, but when we remember that Tsuruyama is the name of the hill behind the Senge mansion, and Kameyama the hill behind the mansion of the Kitajima, we may safely conclude that this act hints at the victory of the Senge in their rivalry with the junior house.

On the fourth day, the party returns to Kidzuid, expresses their thanks at the great shrine, makes offerings of a *nusa*, and then returns to the house of the *Kokusō* by the main gate. A present of money is also sent to the two shrines they have visited.

I have said nothing of the character of "Living Gods," *Iki-gami*, acquired by the *Kokusō* in the course of the last few centuries, but those who are not familiar with the book "Glimpses of Unfamiliar Japan" are strongly advised to peruse the stories which Lafcadio Hearn tells of the respect and miraculous powers enjoyed by the *Kokusō* up to the first few years of Meiji. The loss of this character of *Iki-gami* seems in many ways to be the explanation of the establishment in our own time of the Taisha Kyōkwai, "Great Shrine Church," one of the largest Shintō sects, which forms the subject of the following essay.

CHAPTER. V.

THE TAISHA KYÖKWAÏ; GREAT SHRINE SECT.

The word Shintō naturally suggests the rites of the ancient and indigenous cult of Japan, as exemplified to-day in the ceremonial worship of natural forces or national heroes in the *Kami* Shrines or *Jinja* scattered over the country, and yet the same name is extended to cover faiths and practises almost entirely at variance with the parent stock or else infinitely more advanced as religions. Just as Buddhism includes a great many sects whose teachings are derived from the same canon, Shintō has many sects,* founded either by illuminated devotees or students of the older Way.

* Bibliographical Note. Fairly complete accounts of Shintō sects which have appeared in English or French are:

"Kurozumi-Kyō, la secte Shintoïste Kurozumi," by J. B. Duthu, *Mélanges Japonais*, Nos. 18, 19 and 20, April July October, 1908. This sect was founded in 1849 and "recognized" in 1880. "La secte Konkō," by J. B. Duthu, *Mélanges Japonais*, No. 21 January, 1909. This sect was at first attached to the *Shintō Honkyoku*, but was "recognized" as independent in 1900. "Le Tenrikyō, Religion de la Raison offerte," by L. Bulet, *Mélanges Japonais*, Nos. 23, 24; July October, 1909. This sect was "recognized" in 1908, as independent of *Shintō Honkyoku*. "Tenrikyō; or the Teaching of the Heavenly Reason," by D. C. Greene. *Trans. As. Soc. of Japan*, Vol. XXIII.

"Occult Japan," by P. Lowell, Chap. I. "Onizake," describing the practises of the *Onizakekyō*, one of the more ancient sects.

"Esoteric Shintō," by P. Lowell. *Trans. As. Soc. of Japan*. Vol. XXI, XXII, presents the same matter as the book "Occult Japan," but in a form more adapted to the student. The writer was in touch with priests of the *Shintō* or *Kammanikyō*.

"The Remmonkyō," by A. Lloyd. "The Remmonkyō," by D. C. Greene. *Trans. As. Soc. of Japan*. This sect is a branch of the *Taishi-kyō*.

Other sectarian forms of Shintō are *Yūritsu-shintō*, which is now dead, *Doguchi-ka*, another ancient and lifeless branch; the *Saiga* sect, which has been forgotten and the *Jingu Kyō*, suppressed in 1900. Those which are now living are, (1) *Shintō Honkyoku*, with several sub-sects, among them *Maruyama Kyōdōrai*, *Idatsuno Kyōkōrai*; (2) *Taisha Kyō*; (3) *Taisei Kyōkōrai*, with sects, among them *Remmon Kyōkōrai*. (4), *Onizake Kyō*; (5), *Kammarai* or *Shinshu-Kyō*; (6); *Saigai Kyō*; (7) *Kurozumi Kyō*; (8), *Fuō Kyō*; (9), *Shinri Kyō*; (10), *Idatsuno Kyō* or *Idatsunai Kyō*; (11), *Jikkō Kyō*; (12), *Jishu Kyō*; (13), *Konkō Kyō*; (14), *Tenri Kyō*. No doubt, a careful search or enquiry at the Home Office would reveal the existence of ten or a dozen more sects. As a proof of the foregoing statement I will mention my discovery of a minor sect called the *Kirishima Kyōkōrai*, a few weeks before reading this proof. The sect adores Mt. Kirishima in Kyushu.

Two reasons for the multiplication of sects in Shintō exist; one being that poverty of dogma and jejeuness inherent in the older Shintō which renders it unsatisfactory to the modern mind with its complex aspirations; the other being the present desire of the Japanese government to purge the worship at the Shrines of as many religious elements as possible. Without arguing the matter, the powers of the state in Japan have decided in 1881 that reverence must be paid to Shrines, more especially to the new "*Tai-sha*," or Great Shrines, most of which are given that title only on account of their relation to the Imperial family, reverence of the same nature as that which is paid to the Head of the State in his own person; and the Government has seen that the only way to secure this reverence was to abolish from the Shrines whatever would be obnoxious to devout adherents of other religions.

It is a moot point how far the religious element has been removed from Shintō. One may say, however, that the scruples of the Buddhists have been quite satisfied, even if Japanese Christians continue to demand further changes before they will agree with the heads of the government in considering that Shrine-Shintō is not a religion. Certainly, the practise of the masses has hardly been changed by this elevation of Shrine-Shintō above religion. The change was not made for the sake of the masses, but to ease the conscience of the rationalistic gentlemen who are indifferent if not superior to religion in any form. This was the party which demanded the winding up in 1900 of the *Jingu Kyō*, a sect which professed an especial devotion for the Great Shrines of Ise; the reputation of which seemed to be tarnished by this connection with undoubted religion.*

The year 1871 was the time, as we have already noticed, when the reorganization of Shrines was begun by the government. At this time, the High Priests of Idzumo were

* A visit to Ise made shortly before revising these proofs enables me to state that the *Hankwai*, "Preservation Society" which succeeded the above mentioned sect, performs a certain number of religious rites. For two yen this society gives the *Agawa* dance that costs five yen at the Shrine.

deprived of their glory of being "Living Gods" and a large number of practises which can be found in the attached abstract of the tract "Records of the Divine Benevolence" were abolished. These changes, and the existing rivalry between Shintō and Buddhism must have been the prime causes for the establishment, in September of the year 1874, of the Taisha Sect by Senge Takatomi, or Sompuku, then the Warden of the Great Shrine.

Nothing of a personal nature is told respecting the establishment of this sect, as its founder is still living. At first, the Kwaisho and Shamusho, "Assembly Hall" and "Shrine Office" of the Great Shrine itself were used for the sanctuary and offices of the sect, but this action gave offence to the government after a time, and in 1879, the head-quarters of the sect were removed to the Senge mansion. The government was also exercised because the Warden of the Shrine was so deeply involved in the affairs of a sect, the result being that the office of Warden was given to the son of Takatomi, Senge Takanori, and the principle was established all over Japan that *Shinkwan*, "priests," or more literally, "divine officials" might not hold any office in sectarian bodies, though they may be ordinary members of sects.*

Meanwhile, the founder of the sect was beginning his public career. The organization of the Taisha sect being completed, the sanction of the Home Department was sought in 1885, and two years later, 1887, the sect was recognized as independent. In the following year, Baron Senge resigned the office of Superintendent to Senge Takayoshi, his nephew, he himself assuming the title of *Tai-kyo-sai*, the style which was given to the chief preacher of the sect.

In an interview with the acting Kwanchō, I found him a very pleasant and liberal-minded man who did his best to tell

* See Vol. I. of "The Chrysanthemum," a defunct monthly, for contemporary comment on the limitations imposed upon Shintō *Amuchi*, by the Naikoku proclamation of Jan. 24, 1882.

such facts as would seem most interesting to a foreigner. He said that the sect now had 2,000 odd propagandists of a higher grade and that 40,000 men and women devoted a part of their time to the interests of the sect and its 4,000,000 members. When the sect was formed it promised to develop into superstition. The founder was once carried up into the sanctuary at one of the meeting places and enshrined, while people drank the water of his bath and inn-keepers would scheme so that he might touch as many objects belonging to them as possible. The present Kwancho when on a preaching tour once felt some strangely hard objects under the quilts of his bed. Examining it to see what was the matter, he found that cloth had been placed there to get good luck from contact with his person.

Such practises had now ended, he said. In fact the influence of the sect was used to counteract superstition, and he had visited the Oki Islands at the request of the Governor of the Prefecture in order to preach against the belief in fox-possession which was very strong in that district. Letters received from that place would seem to show that this visit had had some salutary effects.

The Kwancho went on to say that Oho-Kuni-Nushi-no-Kami was much the best Kami-Sama for the purposes of sermonizing and propaganda. There was his tender-heartedness toward the White Hare of Inaba, his provision of medicines, his care of the lower world, and his protection of the Imperial Line and his abdication. He said that he often preached that Prince Tokugawa Keiki must have been inspired by the Great Deity when he abdicated the position of Shōgun. ■ was the seriousness of this which made believers; there was nothing like the nonsense of the Remmon or Tenri sects in this.

He told me that in the early days, *tomi*, a kind of lottery, were used to attract pilgrims to the head-quarters of the sect. Idzumo people were not allowed to take tickets, though the first prize was often as large as 30,000 yen. He then gave me an anecdote of his own tolerance, telling me that he had once gone

to hear a missionary preach in a Buddhist temple in Tottori or some other place, and that when the sermon was over, both he and the priest went up to join the missionary in a good talk. "In fact," he said, "it was just like the Tokonami conference of the representatives of the three religions." After assuring me that some foreigners had joined the sect at Nagasaki, he took me into the main Sanctuary and had the music used by the sect played for my amusement, and then bade me farewell.

The Gishiki Den "Hall of Ceremonies" which is the main sanctuary of the sect, is the ancient guest-chamber of the Senge mansion. A tablet on the partition which runs across the Hall bears the following autograph inscription of the late Prince Arisugawa, *Shin-ko Den-mitsu*, "The Effulgence of the Deities is manifest in this Hall." On the left of the Hall, an alcove provides a place for musicians, they being three in number playing a flute, and three drums, *do*, *uta-daiko*, and *tsuri-daiko*. As for the Shrine at the end of the room, I remember that I was surprised at the amount of metallic decoration attached to it, as well as the presence of metal *gohei*, obnoxious to pure Shintō. Another form of decoration consisted of tall branches of *sakaki* bearing models of a sword, mirror and jewel, the regalia of Japan.

The other religious buildings belonging to the sect are the offices of the Hon-in, or Head Consistory, a two-storied building attached by a long gallery to the Hall of Ceremonies, a room for the "Prayer Service," *kita*, and a Shrine for the Worship of Ancestors' Souls, a little south of the Main Sanctuary. This is the *Soreisha* or *Reisha*, and is the specially holy place where all the souls of all the ancestors of all the members of the sect are conjointly invoked. My guide, Mr. Hirose would never pass this building without removing his hat or bowing, murmuring "*Watakushidomo no senzo ga matsude ore tokeru desu*" (This is where our ancestors are worshipped).

In discussing the doctrines of the sect, one must first say that it is an essentially "orthodox" body, with no veneration

for Mt. Fuji, faith-healing, divine possession or dancing among its practises, and that all of its tenets might be deduced from the writings of Hirata. As I was told at Kidzuki, it is almost impossible to do anything without being indebted to Hirata Atsutane. However, the chief peculiarity of the sect lies undoubtedly in its intense ancestor-worship.

The principal deity of the sect, Oho-Kuni-no-Mikoto being the "Ruler of the Hidden World," it follows that he governs the souls of the dead, and, in the opinion of the sect, the welfare of the dead depends upon his being properly propitiated in their behalf. Various phrases show that this worship of a Shintō deity is peculiar. "We must confide in the Great Deity," "we must put our trust in the Great Deity" during our life-time, and die in that faith, assured that all will be well with us. Our posterity must not forget us after we have gone to the abode of departed spirits, abodes, rather, for three are mentioned in the "Catechism" of the sect; as by virtue of prayer, our souls may be raised to the rank of *Kami* with power to bless and guard our descendants. This is Shinshu Buddhism, it would be nonsense to call it a trace of Christian influence.

Ancient practises which have survived are intercessory prayers, *hitō*, "a set form of prayer" as contrasted with *kiyuan*, petitions impromptu in nature, usually combined with a vow. Several forms of the ancient *hitō* are mentioned by name in the tract "Records of the Divine Benevolence" given in an appendix. These prayers may be performed by any person in possession of the diploma certifying his initiation, and, together with the "incantation service" *kinen-shiki*, form the occult part of the equipment of the sect. The basis of this practice is the descent of the Senge family from a divine ancestor who was especially pleasing to the heart of the Great Deity, and for that reason, many Kidzuki people seek the prayers of the Warden, who is in the direct line of descent, rather than those of the Superintendent who is his cousin. The fee ranges from 50 *sen* to three *yen* and more according to the ability of the petitioner.

The "Handbook of Formalities to be observed by the Members of the Taisha Sect" says that in urgent cases *kisô* may be requested by telegraph, but that in other cases, a registered letter giving a full account of the circumstances, together with "First Thanks," i.e. the fee, should be sent.

Sermons and other forms of moral teaching are prominent, some 37 tracts or books of rituals having been published up to the present. Various writers have credited Shintô with being a political force, and they would be confirmed in their opinion by a perusal of the writings of the founder of the sect. As for the form of morality enjoined, it is that of ordinary Confucianism.

In a tract bearing the early date of 1876, the propriety of employing a ritual at the time of marriage was strongly urged, but apparently this practise did not find much popularity. The copy of the Marriage Ritual which I possess is in manuscript, and no tract bearing on this subject has yet appeared. In fact, the popularity of Shintô marriages is small and confined to certain members of the upper classes who usually have the rite performed at the branches of the Ise Shrines; Surgeon-General Baron Takagi being the pioneer in 1900.

In sum, therefore, the Taisha Sect may be called a reasonably complete religion in most respects; its weakest points being the cosmological and metaphysical side, if one assumes the point of view of an educated Japanese of today. Its widest popularity is undeniably to be found in the Sanin district, and most of the believers who may be found elsewhere have had their homes in that part of the country. However, it does not seem to be growing in membership, the test being, I think, a fair one. In examining the tracts of the sect, I have noticed that in almost every case, the latest edition dates back as far as the years 1890 or 1895, that time being, no doubt, the epoch of the greatest prosperity of this new growth in the Japanese religious world.

NOTE.—One more religious organization has its head-quarters in Kidzaki. This is the *Idzumo Kyōkwaï*, a sub-sect of the *Shintō Honkyaku*, established in palpable imitation of the older *Taiisha Kyō* by the junior family of priests, the Kitajima. Lest I should commit any injustice toward this body, I give in this note a literal translation of that portion of the *Sampai Annai*, "Pilgrims' Guide" for 1912 which deals with this organization. "Sect Consistory of the Idzumo Shintō Sect. The consistory, (*do*) of the Idzumo Shintō sect is the main office of the Idzumo Kyōkwaï and is situated at the foot of Kameyama, only separated from the Great Shrine by the Yoshino brook. The principal deities to be worshipped are the "Three Creator Deities," Amatsu-Teranu-Oho-Mi-Kami, Oho-Kuni-Nushi-Oho-Kami, Ame-no-Hohi-no-Mikoto, and Ubu-Suna-no-Oho-Kami, the great deity of one's native soil. Established by the late *Kakuei* Kitajima Kokei, junior grade of the third rank in 1883, its head-quarters were fixed within the mansion of the Kitajima "Country-Rulers," with the three special great duties of reverencing the *Kami*, honouring the Emperor, and patriotism, as its objects. The intercessory prayers and incantations will be performed by the *Kakuei* Kitajima (himself), relying on the divine assistance of Ame-no-Hohi-no-Mikoto. On the festivals of the 14th, and 15th of May and the 24th and 25th of November, people may be allowed to see the *Kakuei* worship ancestors and inspect his treasures. The Hall for Worshipping Ancestors' Souls being near Sesonidono Wood, the souls of the ancestors of all the believers in the reformed rites are conjointly worshipped at the lucky time of the "Spring and Autumn Festival of the Imperial Ancestors."



APPENDICES.

TRANSLATIONS AND TRACTS.



APPENDICES.

TRANSLATIONS AND TRACTS.

PREFACE TO TRANSLATIONS.

Although the attached translations of certain tracts and other publications of the Taisha Sect are in a measure self-explanatory, a few words of introduction on the part of the translator will not be amiss. First of all, the different parts of the work have been accomplished at odd intervals stretching over the space of six months, so that I have not been able to preserve any uniformity in the style of rendering the Japanese texts, especially in the matter of honorific expressions. These tracts can hardly be called writings of the highest order of literary merit, being in most instances written to the dictation of the author, and so are involved and occasionally obscure, sometimes with a euhemeristic object. Then I have omitted the writer's prefaces and postfaces in each case. All that I have attempted has been to preserve the Japanese flavour of the compositions as far as I was able, employing the English equivalents suggested by the dictionaries of Brinkley, Lay, Gubbins, and, less frequently, Inouye. Elsewhere I express my frequent indebtedness to Chamberlain's translation of the *Kojiki*, Aston's *Nihongi*, and his almost exhaustive work on *Shinto*, but here I must record my especial obligation to the scholarly author of Papinot's "Dictionary of the History and Geography of Japan."

Dull and formal as the text is, the "Regulations of the Taisha Sect" cast some light on the relations of an officially "recognized" religious body with the government, and reveal the autocratic power of the Superintendent of the sect more clearly than any other document at hand.

"A Short Account of the Divine Merits of the Deity of

the Great Shrine" is a small tract which explains the attitude of the believer toward the records of his sacred books as well as toward Japanese mythology in general. For this reason, I have added a sufficient number of explanatory notes to guide any one who wishes to attempt a critique of the orthodoxy of modern Shintō.

The third booklet, a small fraction of which has been omitted, gives what is probably the fullest account of the Great Shrine which has ever been printed, and with the items of history, the legends of all the attached shrines are recounted with edification as the writer's object. A great deal of solid scholarship lies behind the slight "Idzumo Mondo," so I have added a relatively large number of notes as a proper setting to the original.

A tract with the title of "Records of the Divine Benevolence" could not fail to attract the attention of a foreign investigator. In this case, however, I have merely given the literal rendering of the chapter titles, making only an abstract of the miracles themselves. This peep into the Japan of the 18th century hardly tells us enough to make a complete version worth while.

In giving the title of "A Catechism of the Great Way" to one of these tracts I fear lest my readers may get a mistaken idea of the authority of the book. Of this it has very little, but it will serve to show that the Taisha Sect does preach morality and concerns itself with both the origin and final end of man, adopting the teachings of Confucianism even to the degree of allowing concubinage, and calling this the Way of Man or the Way of the Kami.

The foregoing works all bear the name of Baron Senge, the founder of the sect, and were mostly written during the time of his term as Superintendent. The list of the festivals of the sect has been prepared by the Deputy-Superintendent, Baron Kaneko, and consists of brief prefatory introductions together with the text of the prayers to be used on these various

occasions. A few of these petitions have been included in both *Romaji* and English versions.

Concerning the Marriage Ritual of the sect, I am unable to name any person as the author, for I think it has not yet appeared in print. The MSS. copy which I possess is interesting as having been actually used at the time of the marriage of the present High Priest of the Great Shrine in the early summer of 1912. I learn from the magazine *Fucho* published in the interest of the sect that a shorter marriage ritual also exists, which is no doubt employed more often than the long full rites.

The phrase "Burial Service" suggests to a Shintōist not mere interment but also the rites of ancestor worship to be performed on the 10th, 50th, and 100th days after death, as well as the many anniversaries to be observed. Half a dozen ceremonies are to be performed before the actual rites of interment are carried out, so that the tract *Sōhai Shiki* which gives the full forms to be employed runs to 120 pages, one-third of which are given to the text of various prayers (*norito*). Rather than omit the forms of burial, I here give a full translation of a tract entitled "The Essential Points of the Burial Service" by two of the "Exhorters" of the Sect, Kumashiro Meishin and Suzuki Tetsutaro. My readers will do well to compare this form of burial with that described by Mr. A. H. Lay in his essay, "Japanese Funeral Rites" in volume XIX of this Society's Transactions.

Though it would not be difficult to parse out the meanings of certain slightly obscure passages, and especially to explain the sources from which some of the phraseology and religious practises of the Taisha Sect have been taken, I have felt that this was superfluous in most instances, my object in presenting these translations being to afford a glimpse of modern Japanese religious thought to which others may supply a commentary.

APPENDIX A.

TO THE MEMBERS OF THE TAISHA SECT.

The subjoined regulations of this sect have received the sanction of the Home Department. In this sense let them be most strictly observed.

Superintendent of the Taisha Shintō Sect,

Junior Grade of the Third Rank, Country-Ruler
of Idzumo, Senge Sompuku.

According to the provisions of the fourth article of the nineteenth notification of the 17th year of Meiji (1885), sanction is asked for the subjoined regulations of the Taisha Sect, as adopted.

July 24th, 1885. Superintendent of the Taisha
Shintō Sect,

Junior Grade of the Third Rank, Baron Senge
Sompuku.

To the Minister of the Home Department,

His Excellency, Count Yamagata Aritomo.

The purport of the document is approved.

August 7th, Meiji 19 (1887),

The Minister of the Home Department, Count Yamagata
Aritomo.

(Seal of)

(the Home)

(Minister.)

THE REGULATIONS OF THE TAISHA SECT.

THE ESSENTIAL PURPOSE FOR WHICH THE SECT
WAS ESTABLISHED.

To worship and adore the divine will of Oho-Kuni-Nushi-

no-Mikoto who dwells in Ame-no-Hi-Sumi-no-Miya, who established the country and governs the lower world ; to make clear the Great Path according to the Kami ; and to make perfect the sincerity of the Heavenly nature of the people, that they may make retribution to the state, above and below, that they may accomplish their duties ; such is the prime object.

CHAPTER ONE.—GENERAL REGULATIONS.

I.—This sect, establishing the Ruler of the Hidden World, Oho-Kuni-Nushi-no-Mikoto, as principal object of worship, shall worship with him, Ame-no-Mi-Naka-Nushi-no-Mikoto, Taka-Mi-Musubi-no-Mikoto, Kamu-Mi-Musubi-no-Mikoto, Ame-Terasu-Oho-Mi-Kami, and Ubusuna-no-Kami (the tutelary Kami of the birth-place), these six Kami.

II.—This Sect shall provide sanctuaries in which the Kami who are worshipped may abide, and where sermons and funerals may be performed.

III.—The sanctuary situated in the town of Kidzuki, Hinokawa district, Province of Idzumo, shall be the main sanctuary (*hon-shi*). Sanctuaries elsewhere shall be called detached sanctuaries (*ban-shi*).

IV.—The place where the affairs of this sect shall be superintended shall be called the Taisha Sect Head-Consistory (*hon-in*).

V.—The place where the affairs of the sect within the limits of a metropolitan district (*fu*), prefecture (*ken*), or country, shall be administered shall be called a Taisha Sect Branch-Consistory.

VI.—The place where the members in one ward (*ku*), or district (*gun*), or in several towns or villages shall assemble, and where sermons shall be preached and the interests of the sect cared for, shall be called a meeting-place (*kyōkwaï-jo*).

VII.—He who supervises the religious duties and the business of the sect shall be named Superintendent (*kwan-chō*).

VIII.—Those who engage in the propagation of this sect shall be named Exhorters (*kyodo-shoku*).

IX.—Those who assist this sect shall be called Helpers (*kyosan-in*).

X.—Those whose principal duty it is to lecture about this sect shall be named Lecturers (*kosha-yakuin*).

XI.—The Superintendent shall appoint all Exhorters, Helpers, and Lecturers.

XII.—Those who enter the body of this sect shall be named Members (*kyota*).

XIII.—The ceremony of forming an assembly of members shall not be performed without the consent of the Superintendent.

XIV.—The Superintendent shall grant certificates of proficiency in the prayer-service (*kito-shiki*) and incantation service (*kin-en-shiki*), and initiate others in these rites.

XV.—The amulets (*ofuda*), to be conferred upon members are obtained from the Great Shrine of Idzumo by the Head-Consistory, and hence all meeting-places and branch-consistories are forbidden to manufacture them.

CHAPTER TWO.—THE HEAD-CONSISTORY.

XVI.—The Head-Consistory shall be established within the precincts of the Main Sanctuary, and shall be provided with a seminary (*gakuryo*).

XVII.—A Subordinate Office of the Head-Consistory shall be established at No. 37 Zaimoku cho, Azabu Ku, within the confines of the Tokyo detached sanctuary.

XVIII.—The whole country shall be divided into two sections. The Head-Consistory shall govern the Western section, and the Tokyo Subordinate Office shall exercise surveillance over the Eastern section.

XIX.—In the absence of the Superintendent from the Head-Consistory or the Tokyo Subordinate Office, the Deputy-Superintendent shall act as his substitute in business.

XX.—The following officers shall serve in the Head-Consistory, and administer the affairs of the sect.

However the treatment of the Commissioner (*sokwan*) shall be the same as that of the Deputy-Superintendent.

One Commissioner (*sokwan*). One Head-Director (*kanji-cho*). Several Directors (*kanji*). Several Assistant-Directors (*kanji-ho*). Several Subordinates (*soku-in*).

XXI.—The Commissioner shall receive orders from the Superintendent, instruct the Head-Director and those beneath him, and supervise the affairs of the sect.

XXII.—The Head-Director shall assist the Commissioner, and manage the affairs of the sect, and, for any reason, may act as the deputy of the Commissioner.

XXIII.—The Directors shall see to the performance of the duties of their subordinates in accordance with the orders of the Commissioner.

XXIV.—Subordinates shall engage in the work of the various divisions.

XXV.—The following officers shall serve in the Tokyo Subordinate Office, and administer the affairs of the sect.

However, when the Deputy Superintendent is present, no Head of the Subordinate Office shall be appointed, and the Deputy Superintendent shall fill his office.

One Head of the Subordinate Office (*shuttcho-jo-cho*). One Head-Director.

Several Directors, several Assistant Directors, several Subordinates.

XXVI.—The Head shall receive orders from the Superintendent, direct the Head-Director and those beneath him, and control the affairs of the sect.

XXVII.—The Head-Director shall assist the Head of the Office, and manage the affairs of the sect, and when there is any reason, may act as the deputy of the Head.

XXVIII.—The Directors shall see to the performance of

the duties of their subordinates in accordance with the orders of the Head of the Office.

XXIX.—Subordinates shall engage in the work of the various divisions.

XXX.—The Superintendent shall appoint all the officers of the Head-Consistory and the Tokyo Subordinate Office.

CHAPTER THREE.—BRANCH-CONSISTORIES.

XXXI.—Branch Consistories shall be established in each district, and shall be provided with seminaries.

XXXII.—Branch Consistories shall be founded after investigation by the Head Consistory, and after the application has been signed by the Superintendent and sanctioned by the Local Government office, they may be opened.

Moreover, the same process must be observed for removal or closure.

XXXIII.—Branch Consistories shall be named after the district in which they are situated, and shall be called, Taisha Sect.....Branch Consistory.

XXXIV.—The following officers shall serve in a Branch Consistory and administer the affairs of the sect.

One Head of the Consistory (*incho*), One Deputy Head, (but this is not essential).

Several Managers (*riji*), several Assistant Managers, several Subordinates.

XXXV.—The Head of a Branch Consistory shall govern the affairs of the sect within his sphere and district in accordance with the orders of the Superintendent.

XXXVI.—The Deputy Head shall be the same as a Head, and when there is any reason, he may act as his substitute.

XXXVII.—Managers, Assistant Managers, and Subordinates shall engage in the work of the various divisions in accordance with the orders of the Head of the Consistory.

XXXVIII.—Heads and Deputy Heads of Consistories

shall be appointed at the will of the Superintendent. Managers, Assistant Managers, and Subordinates shall be appointed by the Superintendent on the recommendation of the Head of the Consistory.

XXXIX.—The Heads of Branch Consistories shall be responsible to the Head Consistory for the affairs of the sect in their jurisdiction.

CHAPTER FOUR.—MEETING PLACES.

XL.—Meeting Places shall be opened after investigation by the Head Consistory, and after the application has been signed by the Superintendent and sanctioned by the local Government office.

XLI.—Meeting Places shall be named after the place in which they are situated and shall be called Taisha Sect.....—Meeting Place.

XLII.—The following officers shall serve in a Meeting Place, and perform the duties of a Meeting Place.

One Head (*shocho*), one Deputy Head (but this is not essential).

Several Managers (*riji*), several Subordinates.

XLIII.—The duties of all below the rank of Head are the same as in a Consistory.

XLIV.—The Branch Consistory shall report to the Head Consistory, and the Superintendent shall name the Head and Deputy Heads of Meeting Places after an open election participated in by all the Exhorters, Helpers, Lecturers, and Members within that territory. Managers and Subordinates shall be named by the Head of the Branch Consistory on the recommendation of the Head of the Meeting Place.

However, if the Head or Branch Consistories have any opinions, the above mentioned persons shall be appointed after enquiry has been made.

XLV.—The Heads of Meeting Places shall be responsible to the Head Consistory for the affairs under their jurisdiction.

CHAPTER FIVE.—THE SUPERINTENDENT.

XLVI.—The office of Superintendent shall be hereditary in the true line of the Kokuzō of Idzumo (*i.e.* the Sengen Family).

XLVII.—When a Superintendent resigns he shall nominate his successor, report the matter to the proper Minister of State, and withdraw after obtaining his sanction.

However, if a Superintendent dies without designating his successor, the Deputy Superintendent and Taikyōsei shall consult and report his successor to the proper Minister and obtain his sanction. (Translator's note: "Taikyōsei" is the title of the Chief Exhorter.)

XLVIII.—The Superintendent shall be responsible to the Government for the teachings and affairs of this sect.

XLIX.—The Superintendent shall appoint some person of approved ability as Deputy Superintendent, and grant him a patent of office.

L.—The Deputy Superintendent shall assist the Superintendent, and shall act as his deputy when occasion may arise.

CHAPTER SIX.—EXHORTERS (*Kyōdo-shoku*).

LI.—Exhorters shall be divided into fifteen grades. The names of these various grades are given in the table of officers of this sect.

LII.—Exhorters shall be promoted and retired in accordance with the articles concerning examinations, rewards, and discipline.

However, those who may be specially appointed for good conduct or reputation are not affected by these provisions.

LIII.—A Chief (*shuji*) shall be appointed in each district (*gun*), or ward (*ku*) in order to control or report suitable promotions or punishments for the Exhorters in connection with their work.

LIV.—The Chief shall be appointed by the Superintendent

after the result of an open election among the Exhorters of that district has been reported to the Head Consistory.

LV.—The Chief shall be responsible to the Head Consistory for his control of the Exhorters.

CHAPTER SEVEN.—HELPERS (*Kyosan-in*).

LVI.—Helpers shall be divided into fifteen grades. The names of these various grades are given in the table of officers of this sect.

LVII.—Helpers shall encourage and assist the Exhorters, and endeavour to spread the teachings of the sect.

CHAPTER EIGHT.—OFFICERS (*Yakuin*).

LVIII.—Lecturers (*kosha yakuin*) shall be divided into ten grades. The names of these various grades are given in the table of officers of this sect.

LIX.—Lecturers shall supervise the members in their districts, and try to increase the membership, doing all they can to plan for the prosperity of the sect.

CHAPTER NINE.—EXAMINATION.

LX.—Exhorters shall be examined over the following twenty essential points of Shintō-doctrine:—

1. The Divine Merits of Creation.
2. The Meritorious Achievement of Consolidating the Land.
3. The Division of Heaven and Earth.
4. The Division of the Bright and Hidden World.
5. The Benevolent Favour of Governing the Hidden World.
6. The Admirable Beauties of Japanese Institutions.
7. The Origin of the Way of the Kami.
8. The Rites of Worship.
9. The Reason for Prayer.
10. The Use of the Great Purification.
11. The Ceremonies of Supplementary Rites.
12. The Vitality (or Pulse) of the Soul.
13. The Marvellous Qualities of the (Divine) Soul.
14. The Action of *Shin-kon-ki* (Heart, Soul, and Spirit?).
15. The Reasons for Feasting the Dead.
16. The Return of the Soul.
17. The

Duties of the People. 18. The Duty of Self-Reform. 19. The Essentials of Human Relationships. 20. The Object of the Sect.

CHAPTER TEN.—REWARDS.

LXI.—Those members of this sect who have done meritorious deeds shall receive rewards in proportions to their value.

CHAPTER ELEVEN.—DISCIPLINE.

LXII.—Those who disobey the regulations of the sect shall be punished according to the gravity of their offence by the two methods of discharge from office or confinement with cessation of duties.

APPENDIX B.

A SHORT ACCOUNT OF THE DIVINE MERITS OF THE DEITY OF THE GREAT SHRINE OF IDZUMO.

(IDZUMO OHO-YASHIRO SHINTOKU RYAKUKI)

Dictated by Senge Sompuku, *Kobusō* of Izumo; Senior
Grade of the Third Rank. Written by Shinia Miyataro.

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The Deity Oho-Kuni-Nushi-no-Mikoto (Master-of-the-Great-Land) who dwells in the Great Shrine of Idzumo, governed the country of Japan, commenced all business, largely opened the path of prosperity for all the people, and deigned to lay the foundations for increasing the enlightenment of society. Such a deity of great meritorious virtues was he!

If we carefully investigate the plan of his administration, we find that first of all he planted reeds, *suge* (sedge?), *komo* (*halochloa macrandua*?), and the like¹ about the marches of the country to keep out the rising waters of the sea and that he deigned by this plan to increase the territory of the country. For, as these plants multiplied, earth and sand gathered about their roots.

He taught the art of preparing rice-fields and gardens, he established the ways of earning a livelihood. He first controlled pestilence by the use of curative and protective charms,² taught the uses of hot-springs,³ and swept away calamity. He caused men to know the rules by which they may live out their heaven-given span of life.

Moreover, with a broad halberd as his staff, he journeyed about in the land subduing the violent,⁴ and though he

convinced the people that they must not be forgetful of the martial virtues, yet seeing the distress of a hare, he deigned to display the tender compassion of his heart by teaching the insignificant creature how to obtain relief.³

But there is no room to tell, one by one, of his deeds. Administering the country in this wise, he exerted his mind and body until all enterprises were prosperous. Though this in itself was indeed great meritorious virtue that shall be remembered throughout all ages in that he governed the people and deigned to lay the foundation of the national institutions, he made no effort, at any time, that thwarted the well-being of the community. Yet this great labour that he deigned to achieve was, in the beginning, far from an easy task.

If we attempt to realise the form of these trials and tribulations,⁴ we will learn first that he was exposed to the insults of the haughty Eighty Deities and bore them with wonderful patience. Then, though he was several times in danger of death, he miraculously escaped from peril and came into the august presence of his divine father Susa-no-Wo-no-Mikoto (The Impetuous-Male-Deity), with the hope of securing some little repose for his heart⁵. But he was again caused to experience many kinds of mental distress. Of these the most terrible was the time when he was guided into the middle of a moor, at which time it was set on fire from all sides so that there remained no way of escape.⁶

Though he deigned to meet such difficulties, he miraculously avoided this danger, nor was there any terror in his heart. Dwelling in the august presence of Susa-no-Wo-no-Mikoto, he yet deigned to obey his commandments. Thus this deity increased his extraordinary patience, and this is the reason that he accomplished his great task so perfectly. So Susa-no-Wo-no-Mikoto perceived the extraordinary nature of this deity, and conferred upon him the great responsibility of ruling the country, granting him a bow and arrows with which to pacify the other violent Eighty Deities and to inspire the people with a

sense of security.⁹ Likewise, praising this deity, he gave him the names Ame-ga-Shita-Tsukurashishi-Oho-Kami (Deity Maker-of-All-Below-Heaven), and Kuni-Tsukuri-Oho-Na-Muji no-Mikoto (Deity-Maker-of-the Land, Great-Name-Possessor).

Moreover the number of the names of this deity, given him because of the enterprises which he deigned to commence, or received on account of his merits and virtues, is great. These are Oho-Na-Muji-no-Kami, Oho-Toko-Nushi-no-Kami (Deity Master-of-the-Great-Earth), Oho-Mono-Nushi-no-Kami (Deity Master-of-the-Great-Substances), Ashi-Hara-Shiko-Wo-no-Kami (Deity-Ugly-Male-of-the-Reed-Plains), Ya-Chi-Hoko-no-Kami (Deity-of-Eight-Thousand-Spears), Oho-Kuni-Tama-no-Kami (Deity Spirit-of-the-Great-Land), Utsushi-Kuni-Tama-no-Kami (Deity Spirit-of-the-Living-Land), Kushi-Mika-Dzu-Chi-no-Kami (Deity Spirit-of-Wonderful-Water-Jars), Iwa-no-Oho-Kami (Great-Deity-of-Wine), and other similar appellations.

Now, as every territory was divinely governed, conspicuous progress was made in all affairs, so the older fashions of antiquity were altered and a new world was disclosed. And for this reason the Heavenly Deity, the Foundress¹⁰ of this Empire, gave a command that her divine Grandson should become the Lord of the land.

But before the divine Grandson should deign to descend to earth, the divine hero Ama-no-Hohi-no-Mikoto (Heavenly-Deity-Fire-Sun)¹¹ was chosen as his forerunner and dispatched to this land to observe the condition of the country. He was also to probe the divine heart of Oho-Kuni-Nushi-no-Mikoto. Now, forasmuch as the meritorious qualities of Oho-Kuni-Nushi-no-Mikoto were great, and his divine virtue exceedingly high, he was able to explain quietly the reason why the divine Grandson ought to rule over the land.

But the long space of three years elapsed before Oho-Kuni-Nushi-no-Mikoto gave acquiescence.¹² Thus the Heavenly Goddess, founder of the Empire had to wait for his report, and though Ame-Waka-Hito (Heavenly-Young-Prince), was now

dispatched, yet as the deity was disloyal, he was slain.¹² Again, later, the two deities, Take-Mika-Dzu-Chi-no-Wo-no-Kami (Brave-Awful-Possessing-Male-Deity), or (Brave-Jar-Father-Deity, "Nihongi") and Futsu-Nushi-no-Kami (Deity-Snap-Snapping-Master), were dispatched.¹⁴ And when their fatigues had been kindly assuaged they spoke: "Do thou now condescend to deliver to the Heavenly Grandson the tangible administration of government, namely, rule over this world. An edict has gone forth that thou shalt administer in secret, namely, rule over the hidden world. Moreover the abode in which thou mayest dwell shall be like unto the structure of the Imperial Palace, and he that shall serve therein shall be Ama-no-Hohi-no-Mikoto, the second divine child of Ama-Terasu-Oho-Mikami (Heaven-Shining-Great-August-Deity). Likewise consecrated rice-fields shall be supplied and utensils of all kind shall be provided. Truly thou art treated with unparalleled generosity!"

Hereupon Oho-Kuni-Nushi-no-Mikoto, obeying the heavenly decree, made answer to the heavenly messengers and spoke: "As the decree of heaven is so considerate, in what way can I ignore it?"¹⁵ For, if, peradventure, I should make resistance, would not the various deities within the country resist without exception. Now if I abdicate and do homage, there will be none who do not offer allegiance!"¹⁶

Though he spoke these words, at this very time, the military glory of Oho-Kuni-Nushi-no-Mikoto was resplendent and the confidence of the deities of the land in him was evident; but regardless of the fact that he might profit by this confidence and military power, he did not grudge the territory which he had governed with such toil and, without regret, quickly surrendered up his territories.

Thus did Oho-Kuni-Nushi-no-Mikoto establish on this occasion the peculiar basis of the country's institutions,¹⁷ unchangeable for ages and ages, and thus, from afar, did he plan for the future happiness of the nation. And if we venture

to scrutinise and learn the will of this deity—ah! ah!—it can be none other than to administer earth and heaven in the face of hardship, to make possible the happiness of the people, and we see that now, by respectfully surrendering up his territory to the heavenly Grandson, it was the divine purpose to maintain the security of his people.

And now if Oho-Kuni-Nushi-no-Mikoto had not had the purpose in his divine heart ■ achieve the welfare and peace of the state and people, and to demonstrate for all ages of the world the relation between inferior and superior, why would he, having received the commands of his divine father Susa-no-Wo-no-Mikoto, have governed this land, opened up the wildernesses and begun a myriad undertakings? And why, when he had at last accomplished his desire, did he immediately surrender up the land?

Truely, ■ was not because he feared defeat in battle, or that, having no strength, he could not fight, that he, of necessity, yielded up his territory. For if he had done battle he would have long been remembered as a hateful enemy in the hearts of his divine descendants and the people.

In foreign countries, such examples cannot be other than scarce, that, recognizing the proper occasion, restitution is made. At such times, in foreign countries, revolutionary wars that end in great injury to the state arise. That this is so, that our Japanese Empire has alone escaped the misfortune of wars from ancient times, and that nobody has had designs upon the Imperial throne, is due to the fact that at the time of the very foundation of the Empire, Oho-Kuni-Nushi-no-Mikoto, observant of the heavenly command, yielded up the state to the heavenly Grandson, and this, indeed, without the least thought of regret.¹² And it was in this wise that he deigned to explain to all under heaven for ■ myriad generations, the important matter of relative status and rank!

Now, at the time of the accession of successive generations of Emperors, the Kokuzō (Country-Rulers) of Izumo, invoking

Oho-Kuni-Nushi-no-Mikoto, offered the deity a Ritual of Congratulation and recalled the circumstances under which he yielded up his territory. And there is a profound reason why elsewhere, even with incomparable rites in the Imperial Court, a weighty ceremony was observed.¹⁹

So we must feel grateful that from the very founding of the Empire of Great Japan, this deity, by his forethought and deep plans, made firm the peculiar basis of the country's institutions, opened the path of prosperity for the common people, and formed a society. And it will be felt that we have the duty, gratefully looking up at these meritorious virtues, to render him reverence and exhaustive thanks.²⁰

APPENDIX B. NOTES.

It should be borne in mind by the reader that this is a tract published by that sect of the Shintō religion called the Taisha Kyōha, founded in September 1873 by Baron Sengo Sompuku (or Takatoml), the 80th High-priest of the Great Shrine of Idzumo, who inherited the office from his ancestor, Ame-no-Hohi-no-Mikoto. The purpose of this sect was to spread abroad a knowledge of the virtues of Ōho-Kuni-Nushi-no-Mikoto, and ■ give especial reverence to Ame-no-Hohi-no-Mikoto. Baron Sengo discharged the duties of *Kwancho*—Chief Superintendent—until 1887, when he resigned in favour of his nephew, Sengo Takayoshi, the office of *Kwancho* being restricted to the descendants of Ame-no-Hohi-no-Mikoto. Baron Sengo still controls the management of the sect, and prepared a number of other tracts after his resignation. The sect ■ quite independent of the Great Shrine, which is one of those under Government patronage administered by *Shinshaku*—"divine officials"—none of whom may discharge the duties of *Kyōshi* or "teachers."

1.—"He planted reeds, *suga*, *kamo*, and the like." This passage is not to be found in any of the earlier books, including the *Kagoshū*. It is based on the guesses of commentators on that passage of the *Kojiki*, Sect. XXIII, reading, "and then he began to make the land." See also Aston's "Shintō" p. 144.

2.—*Nihongi*.—"Now Ōho-Na-Mochi-no-Mikoto and Suku-na-Bikona-no-Mikoto, with united strength and one heart, constructed this sub-celestial world. Then for the sake of the visible race of men as well as for beasts, they determined the methods of healing diseases." No. 18 of the *Fucha*, the magazine of the sect, contains an advertisement of "Idzumo Ointment," price 5 *sen*, a medicine of great efficacy for burns, cuts, and boils, said to be made according to a recipe of the "age of the gods." Ōho-Kuni-Nushi-no-Mikoto is generally credited with the introduction of charms and *majinabe*, charms and spells, and the two above deities were much worshipped by doctors. See Aston's "Shinto" pp. 327-337.

3.—Murray's Guide, 9th ed. p. 431. "Dōgo is probably the most ancient bathing resort in the empire. According to the Japanese mythology, two gods, Onamūji and Sukuna-bikona bathed here, and their example was followed by five Mikados from the legendary period downwards."

4.—*Nihongi*. "Wherever there was in the land a part which was imperfect, Ōho-Na-Mochi-no-Kami visited it by himself, and succeeded in

repairing it. Coming at last to the province of Idzumo, he spake, and said: "This Central Land of Reed-Plains had been always waste and wild. The very rocks, trees and herbs were all given to violence. But I have now reduced them to submission." The "halberd" has given rise to the name Yachi-Hoko-no-Mikoto.

5.—The "hare" is the White Hare of Inaba. See *Kojiki* Sect. XXI, and the Japanese Fairy Tale Series, No 17.

6.—*Kojiki*, Sect. XXII.

7.—*Ibidem*, Sect. XXIII. (The Deity Great-House-Prince spake to him) saying: "Thou must set off to the Nether-Distant-Land where dwells His Impetuous-Male-Augustness. That Great Deity will certainly counsel thee!"

8.—This passage is misleading. His father was the one who set the moor on fire all round. Lafcadio Hearn hazarded the suggestion that the affinity of the rat and the god Daikoku=Ohokuni, is explained by the following. "While he (stood) knowing no place of exit, a mouse (or "rat") came and said, "The inside is hollow-hollow; the outside is narrow-narrow. Owing to its speaking thus, he trod on the place, whereupon he fell in and hid himself, during which time the fire burnt past."

9.—"Granting him a bow and arrows." Reference to the *Kojiki* will show that he "carried them off" after binding his father's hair to the various rafters of the house.

10.—In the original, the word "Foundress" is not used. The *Kojiki*, and "one writing" of the *Nihongi* state that the Heaven-Shining-Great-August-Deity gave this command. Other versions of the *Nihongi* ascribe this order to the "Heavenly Deity" Taka-Mi-Musubi-no-Mikoto. The original may be taken to refer to either of the deities, without distinction, of sex.

11.—The syllables *Hok*: "Ears of Grain, Sun" in the name of this God are declared unintelligible by Chamberlain. Aston and Florenz suggest "Great-Sun" as a possible meaning. In Idzumo, *Ho* is believed to have the meaning of *Hi*, fire. Examples of the character *Hi*, *Kma*, being pronounced *Ho* are common. *Hoya*, lamp-chimney, *hotaki*, the ceremony of burning fire before a shrine in the 11th month, O.S. to hasten the return of summer, *hokuchi*, tinder, *hokaga*, light of a fire, *hogushi*, the stick for a torch, and other more archaic words can be found. As this deity was in charge of a fire-drill, the name Heavenly-Deity-Fire-Sun is not inappropriate. See Florenz, "Japanische Mythologie" p. 86 note 18, for a fuller discussion.

12.—"The long space of three years elapsed before Oho-Kuni-Nushi-no-Mikoto gave acquiescence." The *Kojiki* and *Nihongi* state that this was because Ame-no-Hohi-no-Mikoto carried favour with the Great Deity.

13.—*Nihongi* pp. 65, 67, 73. *Kojiki* Sect. XXXI.

14.—Considerable interest centres about Futu-Nushi-no-Kami, as many writers believe this to be the name of a sword. The *Kojiki* account makes "the Heavenly Bird-Boat," presumably an inanimate object, the companion of Take-Mika-Dzu-Chi-no-Wo-no-Kami. Then, Vol. II, Sect XLV. says: "The august child of the Heavenly Deity (The Emperor Jimmu) asked him (Takakurashi of Kumano) how he had got the cross-sword." Takakurashi replied, saying: "I was told in a dream that the two deities, the Heaven-Great-Shining-Deity and the High-Integrating-Deity, commanded and summoned Take-Mika-Dzu-Chi-no-Wo-no-Kami and charged him: 'The Central Land of Reed-Plains is painfully uproarious,—it is I. Our august children must be ill in case. As the Central Land of Reed-Plains is a land which thou specially subduedst, thou shalt descend thither.' Then he replied, saying: 'I will not descend, but I have the cross-sword wherewith I specially subdued the land.' (The name by which this sword is called is Mika-futsu-no-kami, another name by which it is called is Sashi-futsu-no-kami and another name for it is Futu-no-mi-tama. This sword dwells in the temple of the Deity of Iso-no-kami). Shinto priests now consider the deity identical with the sword in question. Aston's hypothesis ("Shinto" p. 155) is very interesting but his derivation of "*futsu*" is no less problematical than the one adopted above.

15.—"In one writing" of the *Nihongi*, the following account is given of these incidents. "After this the two Deities descended and arrived at the Little Shore of Ise in Idzumo and asked Oho-Na-Mochi no Kami, saying:—"Wilt thou deliver up this country to the Heavenly Deity, or no?" He answered and said:—"I suspected that ye two gods were coming to my place. Therefore I will not allow it." Thereupon Futu-nushi no Kami forthwith returned upwards, and made his report. Now Taka-mi-Musubi-no-Mikoto sent the two Gods back again, and commanded Oho-Na-Mochi-no-Mikoto, saying:—"Having now heard what thou hast said, I find that there is profound reason in thy words. Therefore again I issue my commands to thee more circumstantially, that is to say:—Let the public matters which thou hast charge of be conducted by my grandchild, and do thou rule divine affairs. Moreover, if thou wilt dwell in the palace of Ama-no-Hi-Sumi (sun-corner), I will build it for thee. I will take a thousand fathom rope of the paper mulberry, and tie it in 180 knots. As to the dimensions of the building of the palace, its pillars shall be high and massy, and its planks broad and thick. I will also cultivate thy rice-fields for thee, and when thou goest to take pleasure on the sea, I will make for thee a high bridge, a floating bridge, and also a Heavenly bird-boat.....I will also make for thee white shields of 180 seams, and Ama-no-Hohi-no-Mikoto shall be the president of the festivals in thy

honour." Hereupon Oho-Na-Mochi-no-Kami answered and said:—"The instructions of the Heavenly Deity are so courteous that I may not presume to disobey his commands. Let the August Grandchild direct the public affairs of which I have charge. I will retire and direct secret affairs." The *Idzumo Fudoki* also supports this version; in all the other accounts, and the *Kojiki*, the Great Deity is represented as asking for the building of a palace, before he consented to abdicate. To my mind, it is doubtful whether this palace is the same as that mentioned in the *Kojiki* when Susa-no-Wo exclaimed "Do thou make stout the temple-pillars at the foot of Mt. Uka in the nethermost rock-bottom, and make high the cross-beams to the Plain-of-High-Heaven, and dwell there!" See notes 21 and 49 of the next translation.

16.—These words are a paraphrase of another *Nihongi* passage. "Then Oho-Na-Mochi-no-Kami said to the two Gods, in accordance with the words of his son:—"My Son, on whom I rely, has already departed: I, too, will depart. If I were to make resistance, all the Gods of this Land would certainly resist also. But as I now respectfully withdraw, who else will be so bold as to refuse submission?" So he took the broad spear which he had used as a staff when he was pacifying the land, and gave it to the two Gods, saying:—"By means of this spear I was at last successful. If the Heavenly Grandchild will use this spear to rule the land, he will undoubtedly subdue it to tranquility." The quotation-marks in this passage are the equivalent, of the direct speech of the Japanese text. Perhaps indirect statement would have been better in this case.

17.—"The peculiar basis of the country's institutions." This phrase is used to render the word *kokutai*, about which an essay should be prepared by some student of Japanese history and law.

18.—"Our Japanese Empire has alone escaped the misfortune of wars from ancient times.....nobody has had designs upon the Imperial throne." Cf. Murdoch's History, Vols. I & II. In an interview, Sept. 2nd, 1912, the *Kwancho* of the Sect, Senge Takayoshi, told me that for purposes of propaganda no deity was better than Oho-Kuni-Nushi-no-Mikoto, and that he often preached that Prince Tokugawa Keiki must have been inspired by the Great Deity when he determined to give up the office of Shōgun.

19.—The "rite" in question is the delivery of "The Congratulatory Address of The Chieftains of Idzumo" (Idzumo no Kami no Miyatsuko Kamu Yo-goto), being the 27th *Norito* in the 8th book of the *Engishiki*. In the opinion of Kamo Mabuchi, this composition is to be ascribed to the reign of Jōmei Tenno (529-541). In the genealogical records of the Senge family it is said to have first been performed in the 2nd month of Reiki 2nd year (716) by the 24th Kokuzō, Hatayasu, in the reign of the Empress Genmei. It was performed by eight other Kokuzō in the succeeding ten

generations, according to the same authority. Text in Aston's "Shinto" pp. 274-6.

20.—"Meritorious virtues." I have used these words to render *huto-ku*. "Merits" is perhaps a more faithful rendering. A Japanese Christian pastor tells me that this word as well as *toku* are used to denote the spiritual benefits conferred by the merits of Christ. The word *mi-isae* merit, exploit or glorious deeds, is to be found in the hymn-book. *Mitsuo*, "The virtues of His Imperial Majesty," or of any great Shintō deity, is sometimes used by Christians in speaking of God the Father, but never the word *hou-egara*, a meritorious deed, an exploit.

APPENDIX C.

A DIALOGUE ABOUT THE GREAT SHRINE OF IDZUMO.

(IDZUMO MONDO.)

- 1.—Q. In former times was what we call the Great Shrine of Idzumo called a "shrine" (*Sha* or *Yashiro*),¹ or did it have other designations?
- A. Thinking of ancient and modern times, it was called a "palace" (*kyū* or *miya*)² of yore. The title of "shrine" is a later name. As a "palace," its names were "Ama no Hi Sumi no Miya," "Idzumo Dai Jingu," "Idzukushi no Kani no Miya," "Kidzuki no Miya," and other similar appellations. As a "shrine," ■ is called both Kidzuki Oho Yashiro and Idzumo Oho Yashiro.¹³
- 2.—Q. Though I have heard that the deity worshipped here is Oho-Kuni-Nushi-no-Mikoto (Deity-Master-of-the-Great-Land), is this positively true?
- A. To be sure it is. The deity worshipped here is Oho-Kuni-Nushi-no-Mikoto, but as this great deity governed all under heaven and was also the ruler of the dark (under) world,⁴ his divine merits⁵ are exceedingly great and hence his names are very numerous.
- 3.—Q. As these names are very numerous, will you kindly tell me what they are, one by one?
- A. In the book called *Furu-koto-fumi*³ five of his names are preserved. In the *Jin-dai-ki*⁷ seven names may be read. Again in the books *Ko-go-jiu-i*,⁸ *Idzumo no Kokusō Kanu-yo-goto*⁹ *O-Yama-to-no-jinja-Chushin-jo*,¹⁰ and in other books, a

great many more names have been preserved. These names are Oho-Na-Muji-no-Kami (Deity-Great-Name-Possessor), Ya-Chi-Hoko-no-Kami (Deity-Eight-Thousand-Spears), Utsushi-Kuni-Tama-no-Kami (Deity-Spirit-of-the-Living-Land), Oho-Mono-Nushi-no-Kami (Deity-Great-Thing-Master), Kushi-Mika-Tama-no-Kami (Deity-Spirit-of-Wonderful-Beer-Jars), Oho-Kuni-Tama-no-Kami (Deity-Spirit-of-the-Great-Land), Oho-Toko-Nushi-no-Kami (Deity-Master-of-the-Great-Earth), Ashi-Hara-Shiko-Wo-no-Kami (Deity-Ugly-Male-of-the-Reed-Plains), Mihotsu-Hiko-no-Kami (Deity-Affluent-Prince), Iwa-no-Oho-Kami (Great-Deity-of-Wine), Ame-no-Shita-Tsukurashishi-Oho-Kami (Great-Deity-Maker-of-All-under-Heaven), Kuni-Tsukurashishi-Oho-Kami (Great-Deity-Maker-of-the-Land), and Kakurigoto-Shiroshimesu-Oho-Kami (Great-Deity-Ruler-of-Invisible-Things).¹¹

4.—Q. I should like to hear the history and origin of these names, and about the divine merits, in a general way.

A. As the deity's names which he received have relation to the divine merits, it will be necessary, of course, to explain the divine merits in giving the history of these names. And though, to be sure, he received these names in this way, it is an error to think that a deity's name is not a real (personal) name like that of a man, and that it was only given to him in praise of his virtues or merits. Moreover, if one is to answer the questions of an enquirer one after the other, it is most important for the questioner to bear the above statement in mind while listening to the replies.

5.—Q. What about the name Oho-Kuni-Nushi-no-Mikoto?

A. Oho-Kuni-Nushi has the meaning of Master-of-the-Great-Land. And though the "Great Land" in a general sense, includes this whole globe, yet as the word *Kuni* means the dwelling-places of men, it would be

wrong to understand this as meaning a waste tract of land (*tochi*), for if such an uninhabited place had been meant, the word *Kami* would not have been used. The reason for this (name) is that Oho-Kuni-Nushi-no-Oho-Kami governed all beneath heaven, multiplied the things necessary for human existence, and made it possible for men to ply their callings in peace. And so, if we think about the divine occupations, his name has the meaning of Master-of-All-Under-Heaven (*Ame-no-Shita-no-Nushi*). His name was conferred by Susa-no-Wo-no-Mikoto with the words—"Do thou become Oho-Kuni-Nushi-no-Kami." And though he was also called Utsushi-Kuni-Tama-no-Kami, this name does not differ from the import of the divine instruction. Governing all below heaven, he multiplied his merits, and for this reason the name was given him. It was also declared in the command of the Heavenly Deity¹³ that, acting in the relation of older and younger brother with Sukuna-Bikona-no-Mikoto (Little-Prince-Renowned-Deity), he should consolidate the land. That he, governing all below heaven, should become the deity possessor of it was appointed by the word of the Heavenly Deity and Susa-no-Wo-no-Mikoto. For just as hitherto, the ruler of any country has been called the Lord of the Land (or Province), so for the reason that the Great Deity possessed the land and governed it, deigning to hold wide sway and control all of this globe,¹⁴ he came to be known as the "Great-Deity-Master-of-the-Great-Land."

6.—Q. What about the name Oho-Na-Mochi-no-Kami?

(Answers omitted)

7.—Q. " " " " Ya-Chi-Hoko-no-Kami?

8.—Q. " " " " Utsushi-Kuni-Tama-no-Kami?

9.—Q. " " " " Kushi-Mika-Tama-no-Kami?

- 10.—Q. What about the name Oho-Mono-Nushi-no-Kami?
 11.—Q. " " " " Oho-Kuni-Tama-no-Kami?
 12.—Q. " " " " Oho-Toko-Nushi-no-Kami?
 13.—Q. " " " " Ashi-Hara-Shiko-Wo-no-Kami?
 14.—Q. " " " " Mihotsu-Hiko-no-Kami?
 15.—Q. " " " " Iwa-no-Oho-Kami?
 16.—Q. I presume that the names Ame-no-Shita-Tsukurashi-

shi-Oho-Kami and also Kuni-Tsukurashi-Oho-Kami were given because of the divine merits in making the sub-celestial world. But as I have heard that the name Kakuri-Goto-Shiroshimesu-Oho-Kami has some relation to the divine virtues as ruler of the dark world and of the earth, I pray you grant me some instruction about the dark world.

- A. Although I have already briefly explained the facts concerning the "Ruler of the Dark World" (*Yumino-tsukasa*), or to express it more exactly, "He who knows and sees those places which are hidden" (*Kakurigoto wo shiroshimesu*), the earthly deities, not to mention the heavenly deities which are worshipped in this land, deign to govern and control the earth and the souls of all men dwelling therein. Furthermore, they treat of all things whatsoever which go beyond the limits of human power. And the reason why we may ask and receive favours here under heaven (from Oho-Kuni-Nushi-no-Mikoto) is that his heavenly utterance was "*Yasokumade ni kakurite, samurainan!*" (I, hidden in the eighty-road-windings, will diligently serve!) If you ask what is the significance of the divine utterance, *yaso* of *yasokumade* is used in the sense of "broad" (*hiroku*); *kumade* is the same as *kumachi* (shady road), and is used to designate a shady, dim place. Now as the word *yumai* (in Japanese) *kakui-yo* is read with the meaning of a hidden invisible place, the word *yumai* is known to

have soon gained the (original) meaning of *yasokumade*. Now the word *samurai* of *samurainan* has the same significance as the phrase "Giving attention and carefully watching, in order to defend and preserve."¹⁴ As the character *sa* of *samurai* has the sense of *ma* (*makoto*, integrity), it was used in the sense of not being remiss in anything. And the utterance *samurainan* has the meaning that, giving the divine attention to everything whatsoever, he would watch and preserve the bright (upper) world, without blurring anything and without neglecting anything. And also a divine command: "Do thou give heed to divine affairs!" has this same import,—that there is nothing which is not seen or heard by the divine ears and eyes. Treating with due care (politeness) the world of the gods, he also was to preserve this world and the men therein, and their happiness. Moreover, during the interval when he administered the bright world as lord of all below heaven, he improved and reclaimed the territory, and employed his strength to the fullest in protecting the people.¹⁵ He began the use of clothing, food-stuffs and dwelling-houses, he provided the necessities of human life in his territory, and increased the conveniences for men. Again, as there were no cures for disease, he taught the uses of medicine, and the rites for charms with which to drive away calamity. And that his will was none other than to increase the happiness of mankind for thousands, aye, myriads of years, may be perceived. For when by the command of the Heavenly Deity, the lordship of the dark hidden world and the bright upper world was to be divided, without feeling the least regret in his heart for the land which he had governed with all his mind and strength for many years, he quickly acquiesced and yielded it over to the Divine Grandson. Even

the dullest will know that this displays the pure integrity of his divine heart. For when he yielded up the affairs of the bright world, just as when he, by divine command, began his sway over it, he thought only of that which would make the land tranquil and keep the people at ease, and when he handed over his pacifying broad spear, he not only delivered up his weapons but deigned to teach in what fashion the affairs of this bright world should be administered.

Nor ■ this all there is to be said. Hidden in the shadowy world, he closely preserves the Heavenly Ruler (the Emperor), and thinks deeply how to grant happiness when asked for blessings. He makes it possible for us, as men, to continue to live in our place, and as ruler of the hidden places, he controls the souls of men for eternity.¹⁵ Praising virtue and pitying evil, he makes it possible to range men's souls among the lofty ranks of the gods. In our lifetime, we must always remember that he deigns to confer eternal joy and pleasure, and that by his truly tender love, surpassing human limits, he will bestow the benevolence of his heart upon our descendants in the future. It is by his grace, as ruler of the sub-celestial world, that in our lifetime as men, we enjoy clothing, food, and dwelling-places, and that, dying, as ruler of the shadowy places, his tender love allows our souls to enjoy pleasure and delights. And it is for this reason that, living or after death, he upon whose benevolence we must rely, to whom we must be grateful and in whom we must place our trust, is Ame-no-Shita-Tsukurashishi-Oho-Kami. Remembering that he is the Great Deity, ruler of the shadowy world, we must reverence him, and earnestly worship this Great Deity. However, concerning the matter of the soul, men's eyes are blinded by the practices of the middle ages, and misled in heart,

they believe that the gods are only to be worshipped in their own lifetime ; and there is a large party who do not know that the divine benevolence controls and preserves men's souls even after death. These are they who, receiving the boundless divine favours in the body, relinquish for themselves and their group the pleasure and delights of the shadowy world. Yet this is the (most important) reason why the gods should ever be worshipped, believing that the soul may enjoy the divine favours eternally ; for, living or dead, prayers should be offered up to the gods (in behalf of ourselves) and their worship should be performed. Hence each should correct his own heart, conforming his conduct to the paths of righteousness that he may not become a man who must feel shame in the sight of the gods. Above all, as the gods possess the great virtue of regarding all as equal and loving all alike,¹⁷ unless we, without making human discriminations, worship and pray for happiness like children, we will disregard the will of the deities. We must love all who dwell in the world as we love ourselves,¹⁸ and we must not think of our own gain alone, but we must labour to increase our happiness together with that of others. Let it be known that it is opposed to the will of the deity to seek one's own prosperity without reflecting on the misfortunes of others. We must consider also that those who, thinking themselves in places where no man can hear or see, do evil, or in places beyond the reach of eye or ear cherish evil thoughts in their own hearts, forget the divine eye. To ask for divine help in one's own lifetime only must be considered as placing a human limit upon the divine eternal favours. To trust in the gods without being misled in this way, or without raising the question of life or death, must be called the true way of rightly

serving them. So for the reason that all souls are confided to the keeping of the great deity, a spirit-shrine (*Reisha*) is erected without the precincts of the great shrine, and the souls of the ancestors of the *ujiko* and members of the sect and of all others who desire it, are worshipped and revered in a body. And at this time, if in the souls there are any faults and transgressions, sins and impurities, they may be swept away and purified at our shrine; and after a service of prayer, they may be ranged as gods, each with his suitable rank, and thereafter, they will be honoured in a general ceremony.

- 17.—Q. As you have taught me about the divine merits, I have come to understand them clearly. It has become clear to me, why, as you say, we must in the first place, reverence the gods and conduct our lives so that we will not disregard the divine will, and that, ever holding to the purpose of increasing god-like merits in our immortal souls, we must trust in the gods for both life and death. After this, in the second place, I should like to hear something about the buildings (of the Great Shrine). Though I have heard that they were first erected in the age of the gods, yet as I do not know anything in detail, I beg you to give me information.

A. The first buildings were erected in the age of the gods, and as I said before, the time when the Great Deity surrendered the sub-celestial world to the Divine-Grandson (Ninigi-No-Mikoto), and became controller of divine affairs. And the reason of this was that Susa-no-Wo-no-Mikoto commanded him, saying: "Do thou become 'Oho-Kuni-Nushi-no-Mikoto' and 'Utsu-Kuni-Tama-no-Mikoto,' and, taking our daughter Suzeri-Hime-no-Mikoto (Deity-Forward-Princess) as spouse, dwell¹⁹ thou at the foot of Mt. Uka,"²⁰

and let the shrine-pillars be made stout on the nethermost rock-bottom, making high the cross-beams to the plain of high heaven!" This was the origin of a divine abode in this district. And having made solid all below heaven in accordance with the divine word, he became Master-of-the-Great-Land, and after the great shrine was built here, in accordance with the command of the Heavenly Deity, he yielded up all under heaven. And though as Utsushi-Kuni-mi-Tama-no-Kami, he was the ruler of the shadowy world, it was intended by the above command of Susa-no-Wo-no-Mikoto that he should abide in his former place. Now at this time, possessing the decree of the Heavenly Deity, all the gods obediently raised and constructed (the shrine).²¹ And with planks that were broad and thick, with pillars that were tall and stout, and binding them together firmly with a thousand fathoms of rope from the paper-mulberry, a great palace was built. First the high bridge, the floating bridge, and the heavenly bird-boat,²² and then a thousand, aye, a myriad articles were made and provided, consecrated rice-fields were added, and Ame-no-Hohi-no-Mikoto, who was well-pleasing to the divine heart, was appointed master of worship. And the Great Deity rejoicing exceedingly at such courteousness, deigned to reside within. This district was given the name 'Kidzuki' because all the deities assembled here,²³ and built (*kidsukui*)²⁴ the Great Palace. And the tradition was handed down among men that the palace which was built was 320 feet high,²⁵ but at any rate, the various deities deigned to erect it. When we consider later changes in the construction of the shrine, in the reign of the Emperor Suinin (B.C. 29—70 A.D.) a divine instruction may be found in the "*Kojiki*," bidding: "Let our palace be constructed in the manner of the Halls

of the Heavenly Ruler!" and for this reason, Unakami-no-Mikoto was appointed to construct a divine palace, and it was built in palace style." What is called the "Building of the Metal Bands" is handed down in history by certain written directions.²⁷ For many trees were grouped and bound together, and clamped with iron hoops so that they might be raised as one pillar. And the shrine which was 160 feet in height belonged to this age. In the records of the shrine, it is stated that in the 5th year of the reign of the Empress Saimel (659 A.D.) the Itsukushi no Kami Shrine was built,²⁸ and that the style of this shrine established the "Correct-Palace-Pattern." Yet as this style of shrine-architecture came to be thought unsatisfactory, it was called the "Temporary-Palace-Pattern."²⁹ At this time the height was 80 feet, the building foursquare, 36 ft. by 36 feet. The present (inner) shrine is built after the fixed rules of that reign. Yet though the present shrine is small compared with those of great antiquity, the various deities deigned to labour at the time of the reconstruction of the shrine. For example, on the 4th day of the 7th month of Tennin 3rd year (1111 A.D.), at a time when one hundred trunks of great trees unexpectedly came floating to the shore of Kidzuki, an oracle was noted at the shrine called Ube no Jinja in the Province of Inaba.³⁰ Hence the shrine was rebuilt with these drifted timbers in the third year of Eikyu (1115), and by tradition this is called the Building of the Trees that Came Floating. And though the fashion of the world shifts and changes, yet as the divine virtues are dazzling, on the 19th day of the 3rd month of the 2nd year of Koji (1143), an Imperial Edict was issued in writing of the *Sabekwan* and bestowed upon the Province of Idzumo.³¹ It was to the effect that this

shrine was declared a great edifice unequalled under heaven, and the deity the first throughout all the land. Thus you may have been able to learn a fringe of what pertains to the changes in the architecture of the shrine from the age of the gods till now, its previous appearance, and its origin. More details are explained in the (MSS.) *Zoi Enkaku Zuben* (Memoir and Plan to Explain the Building of the Shrine).

18.—Q. I should like to hear in detail the circumstances of the building of the shrine from the drifted timbers.

A. The time when many great trees came drifting was in the 3rd year of Tennin, the 7th month, and 4th day. Now the shrine which was built of these drifted timbers was called the Building of the Trees that Came Floating. And at this time a divine portent of the god who dwells in Ube-no-Yashiro in the Province of Inaba was observed. And if we follow the tradition, ■ is that at this time, in the vicinity of Ube-no-Miya in the Province of Inaba, a single great tree, 150 feet in length and 15 feet in diameter, drifted to the shore. Then while the men of that place were wondering how to take possession of it and cut it up, all of them, overcome by fear, withdrew, for a great reptile was twined about that log. However, as those who had planned to take and cut up the tree became afflicted with pestilence, they constantly offered up all kinds of prayers until a revelation was vouchsafed unto them. The god spake: "At the time of labour for building the Great Shrine of Idzumo, the gods of the various provinces must take part in the work. This time it has fallen to our lot, and taking this timber, we respectfully offer it. This tree is our special part—hasten and build ye our shrine!" Uttering these commands, the god ascended to heaven. Now Ube-no-Miya, as it is called, is the divine abode Ube-no-

Jinja in Miyashita village, Hofumi Kōri, province of Inaba, and the deity dwelling therein is Take-no-Uchi-no-Sukune. Even so, as the Heavenly Deities give commands to the various gods, without any change from the age of the gods, and even now, at the time of building, send various deities as messengers, the Deity helps these labours from the hidden world. For as this is the palace of the Great-Ruling-Deity, should not such naturally be the case? However, as Take-no-Uchi-no-Sukune served six generations of Emperors from the reign of the Emperor Keiko, the 12th of the human Emperors, he was sent as a messenger at each time when the Great Shrine was rebuilt.²² Thus if a man living in this present world would become a deity, there is a very evident reason why he should serve the Great-Deity-Ruler-of-the-Hidden-World.

- 19.—Q. What are the names of the buildings within the precincts of the Shrine? (The answer to this question is omitted, as the subject ■ treated in greater detail elsewhere.)
- 20.—Q. How many subordinate shrines (*Sessha*) are there?
- A. (Abridged) Six within the precincts, nine without, fifteen shrines in all.
- 21.—Q. What about the secondary shrines? (*Massha*).
- A. (Abridged) Within the precincts three, outside three, six shrines in all.
- 22.—Q. After this, I should like to ask about the deities worshipped in the subordinate and secondary shrines, and their divine merits. At least, what is to be said about the Oho Kami no Oho Kizaki no Kami-Yashiro? (Shrine of the Great Empress of the Great Deity).²³
- A. This is also called "Mi-Bikai no Yashiro," and the Empress deity Suzeri-Hime-no-Mikoto is invoked here. This deity is Susa-no-Wo-no-Mikoto's august child, and according to the divine instruction of Susa-no-Wo-no-

female children, the absence of impurity in the heart of Susa-no-Wo-no-Mikoto became evident.⁴¹ Then Susa-no-Wo-no-Mikoto spoke: "Indeed our heart is pure!" and winning the wager he grew proud, and setting his heart upon it, he performed all manner of violence.⁴² But by the virtue of a purification,⁴³ harmony came later and he grew peaceful. Then he travelled about the extremes of heaven and earth, even to the horizon—"Heaven's Upright Limiting Wall"—and in accordance with the saying of the Great Deity, his father, he took up the occupation of ruling over all below heaven; and for the benefit of the world and the profit of men⁴⁴ he commanded the gods and goddesses, his children, to perform various works, and raised his merits high. Later, in accordance with the desire of his heart, he went to the "Nether Distant Land," giving the affairs of the sub-celestial world to the Great Deity, Oho-Kuni-Nushi-no-Mikoto, whom he caused to administer them.

26.—Q. What about the Uji no Yashiro? (Tutelary Shrines).

A. Although now both the shrines are called equally Uji no Yashiro, the northern one is named Waka Miya, and the southern Uji no Yashiro, and this may be seen in the *Senge Kiyuki*.⁴⁵ However, the deity of the northern shrine is Ame-no-Hohi-no-Mikoto, and in the southern Miya-Muke-no-Sukune⁴⁶ is worshipped. The Waka Miya is so styled because it is young in comparison with the principal shrine, and the Uji no Yashiro has this name for the reason that the Great Deity of the Idzumo name is worshipped there. But it is an absolute error to say that the northern (deity) is Oū-Tarinu-No-Mikoto,⁴⁷ for the reason that it is written in the *Senge Kiyuki*:—"The Secondary Shrines, Waka Miya and Uji no Yashiro belonging to this Shrine, are for the worship of Ame-no-Hohi-no-

Mikoto and Miya-Muke-no-Sukune. The sacred objects (*shintai*) of the main Sanctuary face the west, and these two shrines toward the east, so that the divine abodes face each other; for seventeen generations of deities succeeding one another have observed the eternal path (or duties). Later, in the time of men, they (the deities of these two shrines) came to be called the "Miya Muki no Ōmi" (Grandees Facing the Sanctuary)." And, indeed, just as it is made clear in the *Kyūki*, these shrines facing the east, and the sanctuary of the main shrine facing the west, they face each other, so that Ame-no-Hohi-no-Mikoto, employed as master of worship, even now serves before him and may be employed about the divine affairs of the hidden world in conformity with the divine wishes. This is an excessively venerable and rare thing. Now Ame-no-Hohi-no-Mikoto was one of the five male deities which were produced at the time of the wager of Susa-no-Wo-no-Mikoto and Ama-Terasu-Oho-Kami. The first-born was the ancestor of the Heavenly Sovereign, Ame-no-Oshi-Ho-Mimi-Mikoto (Deity-Heavenly-Great-Great-Ears), and Ame-no-Hohi-no-Mikoto was the second. And at the time when a divine messenger was to be chosen, to spy out the conditions of the sub-celestial world, all the deities making a declaration that as Ame-no-Hohi-no-Mikoto was a superior deity, he should be sent, in obedience to the command of the Heavenly Deity he at once soared away over heaven, soared over earth, observingly compassed all below heaven, and enquired into the mind of the Great Deity. Then reascending to heaven, he reported in detail the condition of affairs.⁴⁸ Now it was planned to add the Great Deity's own child Ame-Hina-Dori-no-Mikoto,⁴⁹ and Take-Mika-Dzu-Chi-no-Kami (Brave-Awful-Possessing-Deity, or Brave-Jar-

Father-Deity) that the Heavenly Grandson, descending from heaven, might in some way peacefully obtain control of a tranquil country. So the two deities descended from heaven, and then the Great Deity surrendered his control of the sub-celestial world, as it was implied in the will of the Heavenly Deity that all the earthly (or local) deities should be worshipped. And as the Great Deity loved Ame-no-Hohi-no-Mikoto ardently, this deity, well-pleasing to the divine heart, was caused to take up the duties of his worship. And Miya-Muke-no-Sukune was the descendant of Ame-no-Hohi-no-Mikoto in the seventeenth generation, and it is said that in the time of this deity, the *uji* (clan name) of Idzumo arose.

27.—Q. What about the Kami Musubi Inochi Nushi no Kami-Yashiro (Divine-Producing, Life-Preserving-Deity's Shrine)?

A. This shrine is also called the Inochi Nushi no Yashiro, and it is the abode of Kami-Musubi-no-Kami (Divine-Producing-Wondrous-Deity). This deity is the middle deity of the three Creator deities¹⁰ who deigned to preside over the work of that creation from which heaven, earth, and a myriad things proceeded; and so there is nothing in all the world which does not come from the creative merits of these deities. Now at the time when the Great Deity suffered the indignities of the Eighty Deities, it was because of the creative virtues of this Great Deity that he was again made a beautiful youth by the practises of the two deities Kisa-Kahi-Hime and Umuki-Hime. Hence, as he laid commands upon them, and caused them to descend from heaven, his shrine has been called Inochi Nushi no Yashiro.

28.—Q. What about the Asuki no Kami no Yashiro?

A. This is where Aji-Suki-Taka-Hikone-no-Kami is worshipped. This deity being the same deity¹¹ as

Koto-Shiru-Nushi-no-Kami (Deity-Thing-Sign-Master), he is the first child of the Great Deity. Now the characters *suki* are read in the sense of a 'spade,' and *suki* was added to his name because, taking the five-hundred-divine-spades²² of his father, the Great Deity, he laboured in the direction of improving and reclaiming the land. So, just as his divine father was given the name Ame-no-Shita-Tsukurashishi-Oho-Na-Muji-no-Mikoto when he took the five-hundred-divine-spades and laboured at the construction (or administration) of the territory, this deity, as he helped in these (meritorious works), was for this reason probably given *suki* as a name. Thus in the records of the Kuwayama no Jinja (*kana* means the Japanese mattock or hoe), in the Province of Tamba, it is written: "Concerning Oho-Kuni-Nushi-no-Kami and Oho-Yama-Gui-no-Kami (Deity-Great-Mountain-Integrator)²³ these deities of their own accord took spades and did these meritorious deeds. For this reason, in worship, the name Kuwa-Yama-no-Oho-Kami is used. This may be called self-evident." Now it may be seen from the records of the same shrine that this deity is called both Oho-Yama-Gui-no-Kami and Waki-Ika-Dzu-Chi (Young-Thunder?): "Rending mountains in twain, and causing rivers to flow, he parted the water-courses and made rice-fields," and these names will be seen to be connected with the divine merits. Also that the deity of the Kama-Waki-Ika-Dzu-Chi-no Jinja²⁴ in the county of Atago in Yamashiro province is the same as Aji-Suki-Taka-Hikone-no-Mikoto, is seen in the *Genryaku Sejō-ki* (Records Presented to the Emperor in the Genryaku period 1184-85),²⁵ the *Idzumo-no-Oho-Yashiro Shoen-ki* (Short Account of the Great Shrine of Idzumo),²⁶ and in other books. In this *Idzumo-no-Oho-Yashiro-Shoen-ki*, it is written:

"The Great Bright Deity (*Dainyōjin*) of Kamo in Yamashiro province is the first royal child, Asuki Dainyōjin belonging to this (Idzumo) shrine, and none other!" Again that the celebrated Kamo no Oya no Kami (Ancestral Gods) no Yashiro is dedicated to Oho-Na-Muji-no-Mikoto and Tama-Yori-Hime-no-Mikoto (Deity-Jewel-Good-Princess) may be seen, first in the *Ni-ju-ni Sha Chushiki* (Relative Ranks of the Twenty-two Shrines),⁴⁷ and in various other books, so that it will be seen that beyond question the Kamo no Waki Ika Dzu Chi no Kami-Yashiro is the abode of the deity in question. That Oho-Yama-Gui-no-Kami, as he is called, is exactly this same deity dwelling in the Matsu Wo no Kami Yashiro in the province of Yamashiro is clear, since the *Genryaku Sōjō-ki*, the *Wa-Kan San-Sai Densetsu*,⁴⁸ and other books declare that Matsu-no-Wo-no-Oho-Yama-Gui-no-Kami (Deity-Great-Mountain-Integrator-of-the-Pine-Tree-Declivity) is the child of Oho-Na-Muji-no-Mikoto. Moreover, that he is called Hito-Koto-Nushi-no-Kami (Deity-One-Word-Master)⁴⁹ also is because, as his name shows, his divine nature was quick at making decisions. For when the messenger of the Heavenly Deity asked "no or yes!" and the Great Deity, thinking it would be bad to decide the matter after his own heart alone, requested that this deity should be interrogated, he quickly accepted the instruction of the Heavenly Deity, and counselled that control over the sub-celestial world should be given up. And as his divine father, the Great Deity, had from the beginning thought in the same way, he immediately complied and expressed his consent to the divine messengers. At the same time this deity, as divine guide,⁵⁰ controlled the earthly deities so that not one^a deity was seen to infringe the command of the Heavenly

Deity, and it became evident that the virtues of this deity were abounding.^m And as now fifteen rarest divine children from among the 181 deities^m were parted and dispatched ■ the various provinces, it may be said that it is on account of the divine virtues of this rare child that the people of the hundred-names receive an abundance of blessings. And for this reason, this subordinate shrine (*sessha*) is built like the palace (i.e. the sanctuary of the main shrine), with "oratory" (*haiden*), guardian gate-shrines, outer fence, *tori-i*, and the like, and so in the *Engi-Shiki Jinnai-Chō*^m (Register of the Names of Deities Compiled in the Engi Period 901-923), it is written: "There are various reasons why the number of shrines is great within (the precincts of) the Asuki no Yashiro of the Main Shrine."

28.—Q. What about the Idzumo Wi no Kami-Yashiro (Shrine of the Idzumo Well-God)?

A. This shrine is also called Idzumo Ji (Road) no Yashiro, and the deity worshipped here is Kunato-no-Kami (Deity-of-Roads).^m This is because this deity urged the messenger of the Heavenly Deity to let him act as a substitute messenger^m at the time when the Great Deity surrendered the land; the divine messenger using Kunato-no-Kami as a guide, inspected all beneath heaven, and these deities united their strength in pacification.

30.—Q. What about the Oho-Na-Muji no Mi-Ko Tama-E no Kami-Yashiro (Shrine of the Deity-Jewel-Lake, Child of the Great-Name-Possessor)?

A. This shrine is also called Otomi no Yashiro, and the deity worshipped here is Shita-Teru-Hime-no-Kami. The other name, Waka-Kuni-no-Tama-no-Kami, is a name derived from her father the Great Deity's name of Oho-Kuni-Tama-no-Kami. Though

she is a female deity, she used all her strength in making the land, and she raised her merits by helping the Great Deity. Then some say that as this deity had authority of her own, it was for this reason that Ame-Waka-Hiko wedded this deity⁸⁷ when he had a mind to get possession of the land, and this theory seems probable. Now Tama-E was anciently called Hishi-ne no Ike (Lake of Water-Caltrop-Roots), and it was a great lake like a fresh-water sea, and hence this was called the "Jewel-Sea." Though this bay is now filled up, it is plainly drawn on the *Ko-E-Dzu* (Ancient Map-Picture) preserved by the Senge (family). Now it has become rice-fields. Though Iu-nan-e-ta-ya-shima-hishi-ne-no-hama is called Shinden Goka Mura (Five-House-Consecrated-Rice-Fields-Village), the land near the southern entrance of the "sea" was called "Nyu-nan" (Turning South), and as the Jewel-Sea became rice-fields, they were called *E-ta* (Bay-Fields). The names Yashima (Eight-Islands), and Hishi-ne are all connected with the Lake. It appears that this shrine anciently stood in Nyunan village, for in the *Kyuki* of the *Kokusō*, Mitakatsu, under the date Kwambun 5 (1665), 9th month and 22nd day, it is written: "Now the Otomi Shrine was anciently at a sandy beach to the east, and hence that place is now called by the name of Otomi. However, thirty years ago, in the 13th year of Kwan-ei (1685), this was brought within the Great Shrine⁸⁸ and dedicated." In this record it is written that the pillars of this shrine were erected to the east in the vicinity of the *midzu-gaki* (the second-fence) of the Great Shrine in the 13th year of Kwan-ei, 10th month and 4th day, and on the 19th day of the 11th month of the same year the Kudan no Yashiro was completed. That the beach is called Nyu-nan Mura, and that now, in this same

village there is a shrine called Otomi no Yashiro is because worship was continued after the removal of the shrine from the said beach to the Great Shrine, and that this took place after it was removed is clearly shown by the *Kyuki*.

31.—Q. What about the Kami no Miya (Upper Shrine)?⁶⁰

A. Here, Susa-no-Wo-no-Mikoto first, and then all the other deities are worshipped. These various deities may be found in the *Jimmei Cho*. Though the Asuk¹ no Yashiro is the abode of the same deities as this shrine, tradition says that they were formerly collectively invoked here. The divine merits of Susa-no-Wo-no-Mikoto are as set forth under Soga-no-Yashiro above.

32.—Q. What about Inasa no Kami no Yashiro (Shrine of the God of Inasa)?

A. The deity worshipped here is Take-Mika-Dzu-Chi-no-Kami. This deity is worshipped here because when the divine messengers of the Heavenly Deity came into the presence of the Great Deity, they held colloquy at Inasa Beach. This place is given the name "Inasa" because the Great Deity was asked "No or yes" (*Ina-se*)?⁶¹ about surrendering the land. And the child of the Great Deity, Take-Mina-Kata-no-Mikoto (Deity-Brave-August-Name-Firm) matched strength with him in this vicinity, and the Thousand-Draught-Rock which Take-Mina-Kata-no-Mikoto bore on his finger-tips is said to be the Tsubute-Iwa (Pebble-Rock) off the shore of Inasa Beach.⁶²

33.—Q. What about the Minato no Yashiro (Harbour Shrine)?

A. This is the divine abode of Kushi-Ya-Tama-no-Kami (Deity-Wondrous-Eight-Spirits). This deity is the grandson of Minato-no-Kami (Deity of Water-Gates). When in accordance with the command of the Heavenly Deity a banquet was to be offered to the Great Deity,

he turned himself into a cormorant, and diving into the sea, he brought up clay in his mouth and made eighty heavenly platters, from sea-weed stalks he made a fire-drill mortar, from *komo* stalks he made a fire-drill pestle, and drilling out fire, he offered prayers, and as Heavenly-Fish-Cook, was the deity who offered up the divine banquet.⁷³

34.—Q. What about the Oho-Muji Miko-no-Kami no Yashiro?

A. This shrine is also called Mi-tose (three year) no Yashiro, and the deity worshipped here is Koto-Shiru-Nushi-no-Kami, though Taka-Hime-no-Mikoto (Deity-Tall-Princess) and Mi-Toshi-no-Kami (August-Harvest-Deity) are conjointly invoked with him. Formerly, this stood far away from the present site in the deep fastness of a valley. There is a place near Sakiura hill-top in the forest lands belonging to the Senge family named Mitosedani, and that name was perpetuated since this shrine was once seated there. Now the divine merits of Koto-Shiru-Nushi-no-Mikoto are as set forth under Asuki-no Kami no Yashiro. Taka-Hime-no-Mikoto is the child of the Great Deity, and it is in accordance with this fact that this is called the shrine of the divine children of Oho-Na-Muji-no-Mikoto. It is known that the name Mi-tose no Yashiro arose from the fact that Mi-Toshi-no-Kami is conjointly invoked here. Mi-Toshi-no-Kami is the child of Oho-Toshi-no-Kami (Great-Harvest-Deity), and is a deity who grants his blessings upon all pertaining to cereals and grains.

35.—Q. What about the Inase Hagi no Kami no Yashiro (Deity-No-or-Yes-Shins Shrine)?

A. This is also called the Sagi (heron) no Yashiro, and the deity invoked here is Inase-Hagi-no-Mikoto (Deity-No-or-Yes-Shins), and with him in the same sanctuary

are Ya-Chi-Hoko-no-Kami⁷³ and Shiro-Usagi-no-Mikoto (White-Hare-Deity).⁷⁴ This (principal) deity is identical with Ama-no-Hina-Dori-no-Mikoto, a child of Ame-no-Hohi-no-Mikoto, and his other names are Take-Hi-Deri-no-Mikoto, Take-Hira-Dori-no-Mikoto,⁷⁵ Ama-Kuma-Ushi, Take-Mikuma-no-Mikoto, Take-Mima-Kuma-no-Ushi, Oho-Sehi-Mikuma-no-Ushi, Adaka-Take-Mikuma-no-Mikoto, Idzumo-Iwahi-no-Mikoto, Ibi-Shitsu-Be-no-Mikoto⁷⁶ and other similar names. And when his divine father, in obedience to the command of the Heavenly Deity, travelled about and inspected all below heaven, and was about to return to the skies, this deity and Take-Mika-Dzu-Chi-no-Mikoto were sent down from heaven in accordance with the discussion then held, in order to pacify and quiet the Great Deity, and to exercise and reduce to submission the violent deities. Thus father and son raised their merits high, so that the integrity of these deities pierces through heaven and earth, and together with the endless Imperial Throne, can never be exhausted. He also was highly pleasing to the heart of the Great Deity, and as the Heavenly Deity appointed Ame-no-Hohi-no-Mikoto as master of worship, he inherited the office and performed its duties. Now the names Ama-no-Hina-Dori-no-Mikoto, Ama-no-Hideri-no-Mikoto, Take-Hira-Dori-no-Mikoto, and Ataka-Take-Mikuma-no-Mikoto were given him in connection with his merits in pacifying the country. The name Inase-Hagi is connected with the time when in obedience to the command of the Great Deity, he went as a messenger to fetch Koto-Shiru-Nushi-no-Mikoto, who had gone a-fishing to Cape Miho, and put the question "Inase?" to him, about surrendering the land. As for "Hagi," just as the character *tei* (an adult) has the meaning *yoboro* (an armed servant), this

was a name given him because he acted as a messenger. The other appellations, Ama-Kuma-no-Ushi and Oho-Sehi-Mikuma-no-Ushi arose from the fact that as messenger of Ama-Terasu-Oho-Kami, he went to Uke-Motsu-no-Kami (Food-Deity), and with her permission brought forth first rice-seeds, and then seeds of all sorts and kinds; and as *ine* (rice-plants) are also called *kake-kuma* or *kuma-shine* (washed rice offered in sacrifice), it is plain that the name Ama-Kuma has a connection with *ine*. The syllables *Ibi* of the name-Ibi-Shitsu-Be-no-Mikoto may be considered to have the meaning of *ii* (rice). As Ihishi Gōri (county) of this province was the divine abode of this deity, it probably derived its name from this fact. For it may be read in the *Idzumo Fudōki* (Topography) that the deity dwelling and worshipped in Ihishi no Jinja in Takuwa village is this deity.⁷⁷ That he is called Idzumo-Iwahi-no-Kami comes from the fact that he became master of the banquets (*iwas*) for Oho-Kuni-Nushi-no-Mikoto. Now this Sagi no Yashiro, among the *sessha*, is constructed in an especially elaborated manner, with *haiden*, *shinsensho* (places for the preparation of offerings), gates, fence, *tori-i*, and the like.

36.—Q. What about the Ju-Ku-Sha (Nineteen-[doored] shrines)?

A. These are the two shrines where the Heavenly Deities and Earthly Deities are worshipped from a distance. Tradition says that at the time when all the deities came and gathered at this (Great) Shrine, they dwelt here, and for this reason a festival called the Kami-Ari-Matsuri (Having-Gods-Festival) has come to be celebrated before these shrines on the 15th day of the 10th month. (Old Style.)

37.—Q. What about the Kama no Yashiro?

A. At this place Uga-no-Mi-Tama-no-Kami (Deity-

August-Spirit-of-Food) is worshipped, and it is also called the Ichi (first) no Miya. Now on the 20th day of the 1st month of the 9th year of Tembun (1538), as the kettle (*kama*) of Amago Narihisa³⁸ had creaked, he asked if it might not be worshipped in the Ichi no Miya, and because this kettle was stored there, the shrine came to be called Kama no Yashiro. However, as the name of this deity is connected with the supervision of food-stuffs, *Uga* therefore has the meaning of *shoku* (food, especially boiled rice). Called by the names Uke-Motsu-no-Kami, and Toyo-Uke-Hime-no-Kami (Deity-of-Luxuriant-Food-Princess), this is the deity of the Geku of Ise, and the Inari no Kami no Yashiro at Fushimi in Yamashiro Province.³⁹

38.—Q. What about the Mikado no Yashiro (Shrines of the Divine Gate)?

A. In the eastern shrine Uji-no-Kami, in the western Kutani-no-Kami are worshipped. These two deities are those who deign to guard the divine gate.⁴⁰

39.—Q. What about the Shimo no Yashiro (Lower Shrine)?

A. Ama-Terasu-Oho-Mi-Kami is worshipped here, and as ruler of the sun-world she is the ancestor of the Heavenly Sovereign. This deity is one of the three wonderful deities who were born when Izanagi and Izanami-no-Mikoto purposed to bring forth rulers of all below heaven. However, she was possessed of especially superior wonderful merits. Though the Great Deity her father had a great number of children, there were none whom he considered so strangely rare. So he rejoiced greatly, and caused her to ascend to heaven and appointed her ruler of the sun-world. Thus her divine virtues are plain, for the sun's rays shine all over the space between heaven and earth, as if they came from a near place, and seeing this, her divine virtues as a ruler (will be recognized to be) exceedingly great.

For if this (light) should fail, we can learn how hard it would be to exist by comparison¹ with the trees and grasses growing in a shady place.

40.—Q. What about the Oho-Toshi-no Kami no Yashiro (Shrine of the Great Harvest God)?

A. This is the divine abode of Oho-Toshi-no-Kami (Great-Harvest-Deity), and this deity as a child of Susa-no-Wo-no-Mikoto is a deity whose merits are displayed concerning food-stuffs. The character *toshi* has the meaning *ta*, "rice-fields," that is to say, of the cereals taken from rice-fields, and it is used here in this sense. Again, *toshi* "a year" is used, and if this character is employed, *toshi* would mean "quick," and this because of the swift passage of the months and days. At any rate, that this deity has merit in connection with husbandry and the cultivation of rice-fields and gardens is evident from the "*Shinden*" (Divine Ceremonies), and he is to be worshipped with this thought in mind.²¹

41.—Q. What about the Harai no Yashiro (Shrine of Purification)?²²

A. With the name Harahe-To-no-Kami (Deities-of-Purification-Gates), four deities, Se-Oritsu-Hime-no-Kami (Deity-Current-Descending-Princess), Haya-Aki-Hime-no-Kami (Swift-Opening-Princess), Ifuki-To-Nushi-no-Kami (Deity-Lord-of-the-Breath-Blowing-Place), and Haya-Sasura-Hime-no-Kami (Deity-Swift-Banishment-Princess),²³ are worshipped here. These four deities preside over the matter of cleansing away sins and impurities. Sins and impurities alone are not terrible things; but if we fall into sins and impure acts of heart and body, calamities will arise, just as when the body becomes dirty, disease is produced. Remembering this, if we purify ourselves, by virtue of the divine law²⁴ impurity will become purity, and

calamity, fortune. Know that if we believe this and call upon upon the strength of these deities we will then receive peace of heart and body in both the worlds—the visible (present) world, and the invisible (lower) world. Though any man may resolve in his heart to avoid faults and commit no sin, the nature of sins and impurities is such that they are hard to avoid and easy to fall into, just as clothing is easily soiled, and the multiplication of garden weeds is easy. So as faults may have been committed unknown to oneself, day after day and night after night, we must look into our hearts, correcting our conduct and saying: "Oh sweep away all impurities! Oh purify us!" we must look up to the wonderful virtues of these four deities. However, as not only these four deities, but all the heavenly and earthly deities admire this purity of heart, we must firmly bear in mind that we can only receive blessings for the same reason that a mirror can only show the reflections of objects after the dust has been swept from it. Now this shrine, according to the Senge *Ko-e-dsu*, stood among the rice-fields to the east of the middle *tori-i*, and was removed later to the present site.

42.—Q. After this, I should like to enquire about the treasures of the Shrine. What do you consider the most precious among them?

A. The divine-sword²⁸ treasured away in the inner sanctuary (*naiden*) is a specially precious treasure. As there were formerly two blades of the same shape, at the time when the Emperor Go-Daigo had halted at Funanoue Yama in Hōki²⁹ province, one of these blades was presented to him in accordance with his written order³⁰ on the 17th day, 3rd month, 3rd year of Genkō (1333). As this was used as a substitute for the precious sword (of the Imperial regalia), it is now stored

away in the Forbidden Precincts (of the Palace). The reasons why this sword presented in this 3rd year of Genkō is said to be of the same kind as the one in this Shrine may be found in the *Hōken Kōshō* (Reflections and Proofs Concerning the Sacred Sword).²⁹ This written Imperial order, together with a prayer for the establishment of right government,³⁰ is preserved in the Shrine. Beside this, the *Biwa* (lute), the tree-leaf of Eiun's dream, and other treasures are universally known among men.

43.—Q. Will you please tell me the history of the lute?

A. The belly (*so*, or bucket) of this instrument is made of purple wistaria-wood, the back (*hara-ita*, or belly-boards) of *acanthopanax ricinifolium* (*shioji*), the neck (*kō* or nape) of *rikuwan* (?), the plectrum (*shitō*) of *rōjō* (?); the pegs (*tsu no ji*) are of purple wistaria wood, according to tradition. Its name is *Tani-Kaze* (Valley-Wind). Again, on account of the wood of the belly, this may be called a "purple-wistaria lute," or a dragon-and-tiger lute on account of the painting on the (leather band across the) belly (to protect it from the plectrum). Now, concerning the fact that the back of this instrument is made *shioji*-wood, "My Teacher's Explanation" in the *Kō-kin Kyoroku*³¹ (Catalogue of Stringed Instruments) is: "*Genjō* ('Above-the-Strings,' the name of a famous *biwa*) is made of red-sandal-wood, the back of three pieces of *shioji* mortised together." Though *Kōdō*³² says it is made from five pieces, items noted in the *Kinpimishō*³³ show that "*Genjō*" is made of the same material (as this lute *Tani-Kaze*). As the treasure of successive generations³⁴ it will be thought to have become precious, but it must also be considered a curiosity. In the 2nd month of the 11th year of Bunsei (1828), an edict of the Emperor Kōkaku having expressed his desire to look upon it, this

lute was sent up to the Capital in the 11th month of the same year, with a *jōkuan*, Shima Danjō,¹⁰ and Sakusa, superintendent of books (*shosho*) as guards. On the 16th day of the 1st month of the following year, the Imperial inspection took place and it was kept in the Forbidden Precincts during the 13th year. However, in the 9th month of Tempō (1830), the deepest Imperial approval of this highly superior antique was expressed. Later, a little mending was effected, and a new brocade bag having been made, it was restored with 20 *ryo* in *ōgon* coins attached.

44.—Q. What about the tree-leaf of Eiun's dream?

A. This is the leaf which was granted to Kanō Hōkyō¹¹ the artist, called Eiun, when a divine dream was bestowed upon him. The circumstances of this wonderful dream are that Eiun was a retainer of Matsudaira Tsunachika, Lord of Idzumo, and a painter who from his birth had possessed an exceptionally low nose. Though he was exceedingly good at his art, as he grew older, he found it hard to wear spectacles, and laboured painfully in painting, holding the lenses in place with his left hand. Now this time was the 9th month, 4th year of Empō (1676), and at the command of his Lord, he then made a pilgrimage to the Great Shrine. Though his faith was at all times warm in his heart, he merely prayed for the long life of his Lord, and the peace of his Lord's posterity, and did not utter the least request on his own account. And although a handsome appearance depends on the height or lowness of the nose, so that the nose may be called the basis of a pleasing appearance, and so that it may be thought that the flatness of Eiun's nose was in disaccord with the true nature of his personal character, he had felt profoundly that as he had lacked the protection of the gods in

his mother's womb, and had been born with such a body, it was of no use to pray about it either now or in the future, and refrained. But while he was halting at the Shrine, though it is awesome (to relate), a divine dream came upon him. A serpent, holding leaves like fangs in his mouth, raising his head and moving his tail, came and spoke: "The Great Deity admires thy sincerity (*makoto*). Now, by me (he declares) if thou dost desire that thy nose should grow higher, take these leaves and repeatedly rub (it)." And as he was thus being instructed, he awoke from his dream. But he began to think about trees, and looking beside his pillow, he found two leaves. This he thought exceedingly strange, and taking a leaf, he rubbed himself as an experiment. But on reflection, he thought that if such a very queer matter came to be widely talked about, people would consider it a fabulous lie, and so he resolved to say nothing about it rashly. But his dream had a continuation, (and it was said) "Do thou, either by reason of faith or doubt, quickly follow those commands! Display thy earnest sincerity, rub thy nose!" Waking up, he rejoiced that the divine heart had condescended to bestow such a deep grace upon him, and without any more doubts he frequently rubbed (himself) with the leaves until, without being able to tell when, the bridge of his nose rose, and his spectacles, of their own accord, grew easy to wear. So he exercised even more self-control, and told nothing of this to others. However, when he came in to the presence of his Lord, and his Lord asked the attendants: "Eiun's nose looks as if it had grown larger; what do you think?" they all answered assentingly. At this juncture, he told his divine dream for the first time. When they wished to learn about the leaves, they

found that they were like *nagi* (*podocarpus nageia*) leaves, but were not the same. Though it may be said that Eiun, as an artist, knew all the trees and grasses, it was impossible for him to declare what these leaves were. Beginning with the Lord of the province, all men marvelled at this divine virtue, and Eiun, of his own accord, painted the divine snake, and made the whole story of his dream known to Kurosawa Hiro-tada, a professor of Confucian philosophy. Then he deposited both the leaves brought him by the deities in this Shrine, so that men may see that the divine virtues do not overlook even trifles.

45.—Q. Is the inspection of the shrine treasures allowed?

A. Though it may be said they will be shown, upon application," every year at the Great Festival on the 14th of May, and the Sect Festivals from the 15th to the 17th of April and September, believers and members of the sect who desire it are allowed ■ inspect them. Beside those treasures mentioned before, one or two more are among the MSS and pictures; first an autograph of the Emperor Reigen," a picture by the Tokugawa Shōgun, Iyetsuna, a roll of poems (one) by Iyenobu, and portraits of the Thirty-Six Geniuses of Poetry by Tosa Mitsuoki." Among swords and sabres (*tachi*), a sword worn by Toyotomi Hideyoshi, marked Mitsutada, a Karasumaru sabre marked Tomonari, and besides these, others of the work of Kunitatsu, etc. As for suits of armour with helmets, one belonging to Ashikaga Yoshinasa, and others which have been presented to the Shrine; as well as a white jade flute which Kikkawa Hiroiye, Suruga no Kami, brought back from the King's Castle at the time of the expedition against Korea (1592); some arrows winged with feathers from the green phoenix, the gift of Itakura

Katsusumi, Suwo no Kami, and many other objects of which there is not time to tell.

46.—Q. What about the "Assembly of All the Deities" in the 10th month?

A. As the Great Deity is ruler of the wide earth, and great ruler of the hidden world, he exercised jurisdiction in the government of the wide world over all the various Heavenly Deities and Earthly Deities without any exception. For this reason, the various deities dispatched to various provinces sometimes must come and ask the opinion of the divine ruler about matters concerning the divine government of the hidden world, for the same reason that local officials must ask favours and make enquiry of the central government. Now there is no limiting the visit of the various deities to the Great Shrine to the 10th month; though, out of error, as they do come every year in the 10th month from all the various provinces, some may think that they only assemble in this month. However, when assembled, the various deities then report to their ruler the conditions of the invisible administration of the places and lands for which they are responsible; and, in particular, they treat of the souls under their tutelage (*ujiko no tamashii*).¹⁰⁹

47.—Q. As after Ame-no-Hohi-no-Mikoto, his descendants have in successive generations presided over the worship (at this shrine) and this consecutive lineage has continued down to the present, a thing which is very rare in this world, if I may ask about such a thing, I would like to hear about this genealogy in the successive ages of the world?

A. Ame-no-Hohi-no-Mikoto is the second divine child of Ama-Terasu-Oho-Mi-Kami, and as this deity may be styled an exceedingly superior deity, he piled his merits high and later became master of worship for Oho-Kuni-

Nushi-no-Mikoto. At this time, he received a fire-drill mortar and fire-drill pestle from Kumano-Kushi-Mi-Kine-no-Mikoto,¹⁴¹ and as he ate the divine fire (i.e. food cooked with this fire), a distinction was made later out of pure reverence. The inheritance of the utensils for making the divine fire was the reason for the origin of the office of *Kokuzō*.¹⁴² Moreover, the divine ceremony of entering into the inheritance of the sacred fire came to be observed at Kumano Jinja in Yu gōri, though in the middle ages, it was observed at the Kami Musubi no Kami Yashiro in the same county.¹⁴³ However in later years, a precedent arose for going to the Kumano Jinja, and observing the ceremony there. It is for this reason that a book compiled at the order of Minamoto Yoritomo¹⁴⁴ calls this shrine "Nihon Hida-Some no Kami Yashiro (Shrine Where Fire First Appeared in Japan)." Since the divine child Ama-no-Hina-Dori-no-Mikoto and his divine father both raised their merits high and quickly received the office of master of worship, their descendants have served in successive generations for the space of eighty generations. However, that they did not merely administer the worship at the Great Shrine, but, also all divine affairs within Idzumo province is shown by the *Nihongi no Sanso*¹⁴⁵ (Explanation of Difficult Passages in the *Nihongi*). "He, Ame-no-Hohi-no-Mikoto, is the first ancestor of the Grandees (*afumi, ōmi*) of Idzumo. These, from the beginning of the age of the gods, have controlled the worship of the various gods within this province." Again, in the *Kyūki*, it is written: "The divine office of the Idzumo Kokuzō is to worship the Heavenly Deities, and the Spirits (*shiki*) of Earth. The hereditary office of Kokuzō is that of controlling the affairs of worship and the officers of worship (*shikumei*) of the various shrines of the Cloud Province (Unshū)."

And beside this, they controlled divine affairs even in distant provinces. Now each, when he became master of worship, did not control divine affairs only, but in addition he administered various affairs within the province. The first instance of the name *Kokuzō* is given in the *Kokuzō Honki*¹⁰⁰ (Principal Account of the Country-Rulers). "In the age of the Idzumo-Kokuzō Midzugaki, the 11th descendant of Ame-no-Hohi-no-Mikoto, Ugatsukuni, chose a name and fixed upon the name "Kokuzō." The age of Midzugaki coincides with the age of the Emperor Sūjin, and as a prodigy¹⁰¹ took place in the 60th year of this Emperor's reign, as may be seen in the *Nihongi*, he declared by edict that the worship of the Great Deity had been neglected. And the note in the *Kokuzō Honki*: "Ugatsukuni was appointed Kokuzō," refers to this time. Later in the 2nd year of Kōei (1343), the two branches of the family formed separate houses, and the elder brother Norimune chose the name Kokuzō Senge, while the younger, Sadanori, was called the Kokuzō Kitajima, and this is the beginning of the two branches of the house. After this the affairs of worship at the Great Shrine were divided. The first month was the month of Senge's responsibility, the second, that of Kitajima, and thus they served in alternate months. On the 2nd day of the 3rd month in the 2nd year of Meiji (1869), the junior grade of the fifth rank was conferred upon both Senge Takasumi and Kitajima Takenori. On the 4th day of the same month, the junior grade of the 4th rank was later conferred, and worshipping the Imperial countenance, two pieces of Yamato brocade were bestowed upon them.¹⁰² In the 4th month of the same year, the Jingi-kwan, addressing both the Kokuzō, ordained that Senge should administer the ceremonies of worship in the

Great Shrine, and that during his tenure of office, he should have the upper seat. However, on account of the rectification of shrines that took place in the 4th year (1871), the 4th month, a communication was made (to the effect) that the diplomas of court rank should be returned. In the 12th month of the same year, they were created nobles, and later the junior grade of the 5th rank was bestowed. In the following 5th year (1872), both Kokuzō were declared eligible for appointment, but Senge was appointed Grand Warden (*Tai-guji*). This is an outline of the changes in the administration since the age of the gods. Now though there have been Kokuzō in all the provinces, only those of Idzumo and Kii have been closely connected with the ceremonies of the Imperial Court. Of these, what made the dignity of the Idzumo Kokuzō especially great is clear from the *Jokwan Gishiki*.¹⁰⁰ Though I do not give the details of the ceremony here, yet I will say that there was a ceremony called *Kamu-Yogoto Sōjō* (Reporting to the Emperor Words of Divine Congratulation). This was a rite performed at the beginning of a sovereign's reign, or when some especially fortunate event took place. The origin of this rite goes back to the time when the decree of the Heavenly Deity appointed Ame-no-Hohi-no-Mikoto master of worship, so that he prayed for the long prosperity of the Imperial Throne. And that rank is now conferred upon me is due to the act of Oho-Kuni-Nushi-no-Mikoto in surrendering the sub-celestial world. For the words of congratulation addressed to the Great Deity concerning his abdication are said to have caused him to surrender the land, as some men declare that the lauding of a deity is the same thing as invoking him.¹ Now it will be seen from books that generation after generation after Ame-no-Hohi-no-Mikoto carried on this (special)

worship. Beginning in the reign of the Empress Gen-sho, 2nd month of the 2nd year of Reiki (716), the Kokuzō Hatayasu (thus) worshipped, and after him Shiroshima, Otoyama, Masugatakuni, Kamikuni, Narihito, Osatabindo, and Toyomoshi served. As this ceremony is described in the *Engishiki* (Institutes of the Engi Period 901-922), it must have been observed up to that time, but as it is very lamentable that such a weighty ceremony should not be handed down to posterity, I would like to see it observed as in the ancient days. Beside this, the famous Nomi no Sukune, as a descendant of Ame-no-Hohi-no-Mikoto, is a man who came out from this house. Though people in general praise him only for his great strength, when in the 7th year of the Emperor Suinin (22 B. C.) he conquered the stalwart Taima no Kehaya in a trial of strength, there are many who do not know the exceedingly great merit of this same Sukune. The circumstances were as follows. Now the custom of that age was that at the funerals of Emperors, Empresses, or members of the Imperial Family, the nearest servants should be buried alive in holes. This was *Junshi*. But in the 32nd year of his reign, when the Empress Hibasu Hime no Mikoto died, the Heavenly Sovereign issued a command (saying): "We have already recognized that the practise of following the dead is not good. What should now be done in performing this funeral?" So Nomi no Sukune made a proposal and said: "It is bad to bury living men; such a custom should not be handed on to later ages. As this is a good opportunity, I will give my opinion!"¹⁰ and so saying, he called up from Idzumo Province one hundred men of the clayworkers *Be*,¹¹ and taking clay they made effigies of men, horses, and all manner of objects. These he presented to the Emperor, proposing, "Hence-

forward let it be the law for future generations to substitute things of clay for living men, and to set them up at tumuli." Then the Emperor rejoiced greatly, declaring: "Thy expedient hath greatly pleased Our heart," and later, granting an edict, he ordained: "Using henceforth these clay figures, let not men be harmed." Then he praised this merit of Nomi no Sukune, and made him ruler of the clay-workers *Be*, and giving him land, he changed his former name of Idzumo and called him Grandee of the clay-workers (*Hanushibe no Ōmi*). For this reason, it may be seen in the *Nihongi* that the rulers (*muraji*) of the clay-workers *Be* superintended the interments of the Heavenly Sovereigns. Now as Nomi no Sukune, by his proposal, corrected (a custom) that injured a vast number of men, it is known that his virtuous merits descended far down to later generations; for as prosperity always descends on the family in whose house there is an accumulation of virtue,¹¹² really, his posterity included (the houses of) Sugawara, Akihino, Oi, and other virtuous ones, until at last it included Prince Michizane who is worshipped at the splendid Temmangu. More precise information is given in the *Senge Keifu Fuchokan Mondo*.¹¹³

48.—Q. I should like to ask you to tell me one or two stories about the divine answers to prayer (*Reiken*, proofs of the divine interposition).

A. Having the merits of ruling the sub-celestial world, and for the reason that he is the Great Ruler of the hidden world, he will never refuse answers to prayers, whether of the living or dead. However, as according to men's nature, small things before their eyes are seen easily, and the great things of eternity are hard to perceive, so that the distant seems inferior to the near, it is necessary to comprehend the great (divine favours)

from small examples. Now though the greatness of the divine merits has been explained in many places before this, you can learn about the divine interpositions by reading the *Shin-on-ki* (Record of Divine Benevolence).¹⁴ If you read what is written in the *Shin-on-ki*, thinking with the whole heart that these answers to prayer are in accord with the greatness of the Great Deity, then even very trifling matters will be considered in the correct manner.

APPENDIX C. NOTES.

N.B.—The questioner in this dialogue is an imaginary person, but the answers are made by Baron Sompuku Senge, who occasionally speaks in the first person. The numbers prefixed to each question have been added by the translator.

1.—*Ya*=house, *shiro*, enclosure, or, according to Aston, 'representative.' "Shinto," p. 223.

2.—*Mi-ya*=sugaw house. This question shows that ordinary Japanese are apt to be confused, and consider that the application of these names indicates the rank of a Shrine. The number of shrines called *gu* has been reduced in the Meiji era.

3.—*Hi-Sumi*. The first name means 'Sun Corner,' the second 'Sun Dwelling.' *Idzukuishi no Kami*=The Awesome Deity.

4.—"Dark (under)-world," *Yumai* (Chin.), *kakuriyo* (Jap.)

5.—"Divine Merits" (*shintoku*). See note 20 attached to the preceding translation.

6.—*Furu-koto-fumi*, Motoori's pronunciation of the *Kojiki*. I make references to the "Sections" in Chamberlain's translation, because the pagination varies.

7.—*Jin-dai Ki*, "Record of the Age of the Gods." This is a name for the first two chapters of the *Nihongi*. References to Aston's translation give volume and page.

8.—*Ko-go-shiwa* is another way ■ pronouncing this title, meaning "Gleanings from Ancient Story." Credited to Imabe no Hironari, date 808, A.D.

9.—*Idzuma no Kokuso Kamu-Yogoto*, See note 19 above, and Aston's "Shinto" p. 274.

10.—*Chushinjo*, "Letters Respectfully Offered to the Emperor." I think this is a MSS. Oyamato is the name of the shrine of the Great Deity of Miwa-Oho-Mono-Nushi, identified with Oho-Kuni-Nushi.

11.—In rendering the names of deities, I have usually followed Chamberlain's *Kojiki*, less often Aston's *Nihongi*, making reference to Dr. Florenz "Japanische Mythologie" *Nihongi Zeitalter des Götter*, and I have conformed to Chamberlain's method of spelling and translation, although I am aware of the ludicrous appearance of such names in their English dress. The rendering of Mihotsu-Hiko-no-Kami I consider doubtful, and that of Iwa-no-Oho-Kami is the version of my friend Hirose Kamanosuke of the Idzumo Shrine. who considers *Iwa* a corruption of

Miwa, which was an ancient name for *sake*, on account of the legend connected with the Miwa Shrine. Cf. the *Nihongi* poem (90? B. C.) "The Hall of Miwa (Of sweet *sake* fame), Even at morn its door Let us push open. The door of the Hall of Miwa." I. p. 155.

12.—"The Heavenly Deity." This expression is always obscure. See note 10 of the preceding translation. I have always rendered *Amatsu Kami* or *Tenjin* in this way except when the plural seemed necessary. It is an excellent expedient for solving the difficulties raised by conflicting or ambiguous accounts in the old books.

13.—It is a modern idea that the Shintō gods controlled other lands beside Japan.

14.—The noun *samurai* (knight) is derived from this verb. How different from our *cavalier*, but similar to *knight*, a boy, a man-servant.

15.—Who were "the people" thus protected? It seems impossible to answer this question.

16.—This is the language of Hirata Atsutane in the sixth prayer of the *Tama dasuki*, and Hirata's influence may be noted elsewhere. Refer to T. A. S. J. Vol. III.

17.—"Regarding all as equal and loving all alike" *Isshi-dōjin*, Buddhist phrase.

18.—This is, of course, the "Golden Rule" in its Japanese dress. See Brinkley "The Oriental Series" Vol. V., p. 126. "The Golden Rule was never written between the lines of any prayer or any legend."

19.—"Dwell," in Japanese *ore*, the same character being the insulting 2nd personal pronoun which Chamberlain renders "Thou wretch!" *Kojiki*, Sect XXIII. However, he is unable to omit the verb "dwell," and is thus obliged to give two meanings to one character.

20.—Mt. Uka. Chamberlain remarks, "No satisfactory etymology forth-coming." This is what the *Idsumo Fudoki* (Tempyo 2, 2nd month, 30th day, 730 A.D.) offers: "Village of Uka. 17 miles due north (in modern *ri*, 2 *ri*, 10 *cho*) of the Town-house of the district. The Great Deity, Maker of the Sub-Celestial World, went to visit Ayato Hime no Mikoto, child of Kami Musubi no Mikoto. At this time, the female deity, not consenting, fled and hid. The Great Deity then wished ■ inquire (*ukagau*) after her. This happened on this spot. Hence it is called Uka."

21.—"All the gods constructed the shrine." Among the various legends about the building of the shrine outlined in note 15 of the foregoing translation I find none which support this statement. However, in the *Fudoki* the following passage is found, which is quoted as authoritative. See also note 49, below. "Village of Kizuki. 28 miles N. W. of the Town-house of the district. After Yatsukamidzu-Omidzu-no-no Mikoto had drawn over the lands, saying: 'Shall not the palace of the Great Deity, Maker of the Sub-Celestial World, be built?' all the various

Almighty (*sune*) Gods gathered together at this site for the shrine, and deigned to build it (*kidsuki tamaiki*). Hence it is called Kizuki. (The characters are *sun*, an inch; and *tsuku*, to adhere to.) In the 3rd year of Jindō (726), the characters were changed to *pestle-hardened*, *Ki (ue)-deuki*. This occasion gave rise to the general belief that all the deities assembled in the 10th or *Kami-na-deuki* (God-Lacking-Month) at the Great Shrine of Idzumo. I must dissent from the view of Dr. Florenz and the compilers of Murray's Guide, 9th ed. p. 415, that "The very name of *Kisuki* preserves to this day to the faithful the recollection of the pestles (*kine*) with which the soil was beaten (*tsuku*) to render the foundations firm and everlasting." A further quotation from the *Fudoki* will identify the deity above mentioned with *Susa no Wo*, and support Aston and Buckley's contention that the latter was the "Rain-God." "The origin of the name *Idzumo* comes from the fact that *Ya-tsuka-midzu-omi-dzu-nu-no-Mikoto* deigned to pronounce the words "Right-Clouds, arise!" So it is called *Yakumo Totsu*, "Issuing Clouds." *Ya*, eight, *tsuka*, hand-grasp, *midzu*, water; *omi* and *dzu-nu*, phonetic, and problemational. (Florenz does not attempt to translate them.) *Kajiki* Sect. XX. notes 13 and 11 give Motoori's opinion that these syllables mean "master." The name *O-midzu-nu-no-kami* (Chamberlain's hyphenation, note 13) is rendered Deity-Great-Water-Master, on Motoori's authority. He was a great-great-grandchild of *Susa no Wo*. We may say then the name means Deity-Eight-Grasp-Water-Great-Water-Ruler, and it applies both to a rain-god and to the ruler of the Sea-Plain (*una-hara*).

22.—No one knows what these names mean. The *tsukubashi* of some shrines are said to typify the rain-bow (Aston's "Shinto" pp. 87 and 232), but there are no such bridges at Kizuki. They are not reserved for the deity and priests, as he says.

23.—See note 21, and also Answers Nos. 36 and 46 below.

24.—I have already expressed my adherence to this etymology in note 21.

25.—When visiting the Shrine and standing before the Sanctuary, I was told by the priest who attended me that Hirata had written on the subject of measurements in the divine age, and that these figures were not to be accepted without modification.

26.—*Kajiki*, Sect. LXXII. This was in the time of the 14th Chief Priest, *Kihl-taiho-no-mikoto*, or *Kihisa-tsumi-no-mikoto*. The *Kidzuki no Oho Yashiro* is not mentioned but the "Temple of So = *Itakuma* in Idzumo." There is no such place mentioned in the *Fudoki*, but this accords with the tradition of the *Kitajima* branch of the family of hereditary priests to the effect that the first 24 generations lived at a place called *Oba*, some 25 miles from Kizuki. The *Nihongi*, Vol. I. p. 174 gives an entirely different account. I was unable to learn anything about the

statement, "It was built in palace style," though no one can fail to recognize that the Ohoyashiro is at least as elaborately built as the Ise shrines.

27.—"Certain written directions." This refers to the diagram in the preceding essay on the Great Shrine (Plate I, fig. B.).

28.—*Nihongi*, Vol. II, p. 263 "In this year the Kuni no Miyako of Idzumo was commanded to repair the shrine of the Itsuki God." This, it will be remembered (Note 3), was a name of the Great Shrine. Aston's note is "The Character rendered Itsuki (with several variants) means stern, severe, and at first sight would seem a general epithet for the Gods of Idzumo. But there was a temple of Itsuki in this province, so that the word would seem to have been a proper name." Aston cannot have known that this was a name of the Great Shrine.

29.—This is perhaps a slip of the pen. The present style is the Correct-Palace-Pattern. The Temporary-Palace was only 60 feet high.

30.—This is a second class government shrine *i ri* and *cho* from Tottori Railway Station.

31.—This edict is preserved as a treasure of the Senge house. The *Sabekwan* was a secretary attached to the "prime minister."

32.—He is commonly called the Japanese Methusaleth, and some consider that his children of the same name have been confused with their long-lived father.

33.—Empress, or legal wife.

34.—*Kojiki*, Sect. XXV. Nothing is said in this book about the help rendered by the deity, but her character may be learned from this passage.

35.—*Kojiki*, Sect. XXII.

36.—*Kojiki*, Sect. XIII. and XIV. *Nihongi*, pp. 34-40. The accounts differ, but our author usually prefers *Nihongi* genealogies.

37.—*Nihongi*, Vol. I. p. 40.

38.—Note 2 on Sect. XXVI. of the *Kojiki* says "Aji-shiki-taka-hiko-ne-no-kami." The meaning of the first two members of this compound name is altogether obscure. Taka-hikone signifies "high-prince-lord." The *Nihongi* reading is *suki*, "spade" for "hiko" and no explanation is attempted. Dr. Kanazawa hints that the syllables *shiki* are Korean. See also Question 28 and note 52.

39.—*Kojiki*, Sect. XIX. "Then he (Susa no Wo) arrived at a place (called) Suga, and said: "On coming to this place my august heart is pure" (*suga-sugashi*, hence *Soga*).

40.—This is a literal rendering of *no no kuni*. Elsewhere, I give Chamberlain's more familiar but less justifiable phrase "The Nether-Distant-Land).

41.—This is the *Nihongi*, not the *Kojiki* statement of paternity.

42.—*Kojiki*, Sect. XV. gives a full list. For a discussion of them see Dr. Florenz' paper on the *Ohocharahe* in T. A. S. J. Vol. XXVII.

43.—The Japanese is *harake*. The word is found in the *Nihongi* account, pp. 48, 49.

44.—This name for the horizon is found in the *Fudoki* and in the *senjō* for the *Toshigoe matsuri*, the first in the *Engishiki*. For the legend vide *Kojiki*, Sect. XVIII.

45.—The "old records of the Sengo" ■ the name given to the journals of the heads of this house, which give an account of the more important events of every day as far back as the introduction of writing, and even farther. It is still kept.

46.—"Sukune Facing the Shrine." He began his duties A. D. 412 (?) and continued 88 years in office. At this time the *uji* of Idzumo was granted, and the right of the family to the title of *Kuni no Miyatsuko* confirmed by the enquiry ordered by the Emperor Ingio into the authenticity of surnames. *Nihongi*, Vol. I. p. 316. These statements rest on the MSS. of a cloistered Emperor written in 1214.

47.—*Nihongi*, Vol. I. p. 273 shows that this man and his younger brother were sent to the land of Han (Korea), by order of the Court. They were in charge of the official rice-lands and granaries of Yamato. The following *Fudoki* legend bears on his curious name of "Deity Dwelling at Stop." "Why the name *Os* was applied. . . . Now he (*Suea no Wo*) said: I will stop drawing over the land." So he stuck his august staff upright in the *Os* grove, and exclaimed '*Os!*' (I stop) So this ■ called *Os*."

48.—This passage should be compared with the 27th *worū* of the *Yengishiki*, which Aston translates with the title "The Words of blessing of the Miyakko of Idzumo" on page 274 of his "Shinto."

49.—Chamberlain, with Motoori, renders this (Deity-Heavenly-Rustic-Illuminator) *Kojiki*, Sect. XIV., note 6. He was the second priest. See Questions 35 and 47. Idzumo scholars refuse to consider *tori* a corruption of *teru*, to shine, but say that it means ■ conquer, especially when combined with the prefix *taka*, brave. In the *Fudoki* we have *Ame-no-mi-tori-no-Mikoto*, but I am inclined ■ believe that *bird* is the true meaning:—"Why the name *Tatenui* (Shield-Sewing) was applied. *Kami-Musubi-no-Mikoto* spake: 'Concerning the length and breadth of the Heavenly-Sun-Dwelling-Palace that shall last for an hundred myriads, this is the august plan, taking a thousand fathoms of rope from the paper-mulberry, knot it in one hundred knots, also knot it in eighty knots, and taking this heavenly august plan, build the palace of the Great Deity Maker of the Sub-Celestial.' Thus he deigned to speak. So the august child, Heavenly-August-Bird, deigned to descend from heaven as the (Chief of the) Shield Be. At this time ■ (*Oho-Kuni-Nushi-no-Mikoto*) deigned to retire. He deigned to make the shields for the august equipment of the Shrine of the

Great Deity, and from then till now shields and spears are made and offered to the various almighty deities. So it is called "Tatenni." (See Plate I, fig. F.)

50.—Creator Deities. Commonly called *Zōtwa no San-jin*. They are *Ame-no-mi-Naka-Nushi*, *Taka-mi-Musubi*, and *Kami-Musubi-no-Mikoto*, specially worshipped by the Taisha sect.

51.—The *Kojiki*, Sect. XXVI. makes these deities children of the Great Deity by different mothers. The *Nihongi* is silent, and the *Fudoki* ambiguous.

52.—This "spade" is only mentioned in the *Fudoki*. "Idzumo Kambe, 2 ri and 1/40th to the South-West of the Town-House of the district. Kumanu-Kamuro-no-Mikoto, grand-child (*Manago*) of Izaugi-no-Mikoto, and Oho-Na-Mochi-no-Mikoto, Maker of the Sub-Celestial, again taking the spades, the five-hundred-divine-spades, these two great deities were entrusted with them. Hence this is called Kambe (Divine-Door)." This passage is very obscure in the original. The *Kojiki* mentions (Sect. XIII.) a Kumanu-Kushii-no-Miko, erroneously identified by Hirata with Ame-no-Hohi. Our author evidently prefers to give *manago*, the word used in the *Fudoki*, the meaning of "grandchild" in order to apply the legend of the spade to Aji-Shiki-Taka-Hikone-no-Mikoto, while Hirata takes the word in its other sense of "beloved child."

53.—"Integrator" is one of the renderings which Chamberlain hazards on the authority of Motoori. The Idzumo scholars propose *ikuki* "Living Sun," as the explanation of the syllable *gu*, but I cannot adopt such a rendering.

54.—For these two shrines at Kyoto called Shimo-Gamo and Kami-Gamo see Murray's Guide 9th ed. p. 340.

55.—This work was presented to the Emperor Go-Toba, and was written by a priest attached to the Shrine of Miwa.

56.—Several ephemeral writings bear this title, and it is impossible to trace this citation. The book was issued by the shrine. The oldest copy bears the date October 16, 1782.

57.—For these Twenty-two Shrines, see Aston's "Shinto," p. 230. or Papinot's Dictionary. The title of this book is erroneously quoted. It is a work by Kitabatake Chikafusa written in 1413, but treats only of twenty-one shrines.

58.—"Illustrated Encyclopædia of the Three Powers (Heaven, Earth and Man)." A work dated 1713 dealing with Japan and China.

59.—This deity appeared to the Emperor Yuriaku at Mt. Katsuraki, see *Nihongi* I. 342 and *Kojiki*, Sect. CLVIII. The *Kinjiki* (Aston's note) "makes him a son of Susa-no-Wo." The name is probably the reason for this identification with Koto-Shiro-Nushi-no-Mikoto.

60.—*Kami no mi-otaki*. *Nihongi*, I. 81, mentions that Kusado-no-Kami

was appointed guide, and that Futsu-Nushi-no-Mikoto made a circuit of pacification with him.

61.—The *Nihongi* shows that even after the land was said to be conquered, one deity remained to be subdued, I. pp. 76, 77. *Ibid.* p. 69 is contradictory.

62.—It is impossible to keep back an expression of weariness after having worked through this bit of theology. Such identifications must have greatly smoothed the way for the founders of Ryobu Shintō, and abound in the writings of Hirata Atsutane.

63.—*Nihongi*, I. 59. gives the number of children begotten by Oho-Kuni-Nushi-no Mikoto as 181, but I cannot trace more than the 3 deputies mentioned in a passage of the *Kamu Yōgato*.

64.—Two volumes of the "Institutes of Engi" (or Yengi) bear this title, but they only enumerate 3,132 officially recognized shrines and do not attempt to give the catalogue of the pantheon, often not mentioning the god who is worshipped.

65.—See Aston's "Shinto," p. 187 *et seq.*, and *Kojiki*, Sect. X.

66.—Such volunteering is not mentioned in the *Nihongi*.

67.—*Nihongi*, I. 65. "He took to wife Shita-teru-hime, the daughter of Umashi-Kuni-Dama (also called Taka-hime or Waka-kuni-dama). Accordingly he remained, and said; "I, too, wish to govern the Central Land of Reed-Plains!"

68.—This means that it was attached to the Great Shrine, not set up in the enclosure.

69.—On the third of January a special festival is held at this shrine, when, after a liturgy, fish is presented to the priests, who feast here, after the performance of a *kagura* dance. This feast is called *shōjin-akai*, breaking a fast after abstaining from animal food, in this case during the period of New Year rites.

70.—See Chamberlain's discussion of this derivation, *Kojiki*, Sect. XXXII. note II.

71.—Hearn's descriptions of Kizuki show that he confused this rock with the more conspicuous Benten-Iwa near the bathing place.

72.—*Kojiki*, Sect. XXXII. This is the only mention of an Idzumo fire-drill.

73.—These deities are called *ai-dono no kami*, deities sharing a shrine.

74.—"The White Hare of Inaba" *Kojiki*, Sect. XXI.

75.—*Ama*, heavenly, *Take*, brave. The other names are corruptions of Hina-Tori, see note 49 above.

76.—All these names are to be found in the *Kojiki* and *Nihongi*, but it is doubtful whether they ought to be applied to this deity. They are explained in the text below, but see p. 154 note 10 of Florenz "Japanische Mythologie" for the opinions of other Japanese writers.

77.—"Ihishi no Jinja. It is said, in Ihishi-gōri, Takuwa village, and at one side of it, Ihi-Shitsu-Be-no-Mikoto deigned to descend from heaven." The *Fudoki* derives the name of the county from that of this deity.

78.—A brother of Tsunehisa, Governor (*shugo*) of Idzumo.

79.—Murray's Guide, 9th ed. p. 324.

80.—Such guardian shrines, I think, are peculiar to Kizumi. They take the place of the sculptured wooden warriors called *Zuijin* to be seen elsewhere.

81.—I am not certain whether *Shinden* is a book or a ceremony.

82.—This tiny little shrine is situated on the right-hand side of the approach to the shrine, and pilgrims ought to halt here before going further.

83.—See Florenz' elaborate translation "An Ancient Japanese Ritual" T. A. S. J. Vol. XXVII, Part I. The rites of purification are still carried out after the ancient manner in the Sengen household.

84.—I believe this idea of a "divine law" comes from the West.

85.—Inouye's "Japanese-English Dictionary" translates *Harai tamae*, *hiyome tamae* "Oh keep away evil spirits, oh! purify us!" This is true to the old idea that sin is the product of evil spirits, but I believe that no modern Japanese uses this prayer in such a sense. These older ideas are well set forth in Satow's "Revival of Pure Shintō." T. A. S. J. Vol. III, Appendix to Part I.

86.—This divine sword is not the *shintai*, or representative of the deity, but placed in the sanctuary for his use. Aston, "Shinto" p. 145 says that the *shintai* of Oho-Na-Mochi-no-Mikoto is a necklace, but in, Idzumo, they say they do not know what it may be.

87.—At the beginning of the struggle known as the war of the Northern and Southern dynasty, Go-Daigo Tennō took refuge with Nawa Nagatoshi in the castle on this mountain, after leaving Chiburi-Shima. Murdoch, Vol. I. p. 541.

88.—The reason for seeking a sword in Idzumo was that the sword at Atsuta also came from Idzumo.

89.—Written by Tomiage Tateji in the 6th year of Meiji (1873).

90.—"Prayer" or vow.

91.—This work is a MSS. by an unknown writer.

92.—Kodo was the name of a *Kuge*.

93.—This famous work in three volumes was written by the Emperor Juntoku during the time of his exile in the Island of Sado (1221-1242). It relates in great detail the ceremonies and customs of the Imperial Palace.

94.—The lute is said to have been brought from China, and was presented to the shrine by the Emperor Go-Daigo in fulfilment of his vow, at the time of his temporary triumph over his enemies.

95.—*Jōkoku* was the name of the office held by sixteen priests at this shrine before Meiji. They ranked after the *Kokuso* and the *Bekkwa*.

96.—This painter was only famous in Idzumo. *Hōkyō*, "Bridge of the Law," was an art-title first bestowed upon Jōchō about 1022. The latter was a sculptor of Nara.

97.—They will be shown to any foreigner who makes application, on half a day's notice.

*Waga kuni wa Mototachi Michi no
Shikishima no Yamato koto no ha
Yorodzu yo no haru."

98.—The autograph is a poem,

untranslatable, as containing no verb.

99.—Hearn's "Unfamiliar Japan" says these pictures are a thousand (*sic*) years old. Tosa Mitsuoki (1617-1691) is one of the three greatest painters of the Tosa School.

100.—This is the reason why the Oho Yashiro is called the Shrine of En-Musubi-no-Kami (Deity of Love and Marriage), though few Japanese know it.

101.—This deity was issued from Ama-Terasu-Oho-Mikami, and the syllables Kushi Mikene mean "Wondrous Offerings." This statement about the fire-drill is made on the authority of the Idzumo traditions, and is not found in the old books.

102.—I should add that Kokuzō may also be read Kuni-tsukuri, Maker of the land. It must be understood that the Kokuzō of other places were not always priests.

103.—Also called Oba no Oho Miya. See Hearn's "Glimpses of Unfamiliar Japan," the chapter "Yae-Gaki Jinja," section II.

104.—This is one of the treasures of the Kumano Shrine. Ame-no-Hohi-no-Mikoto is said to have received the fire-drill from the messenger of heaven at this place.

105.—Author Ichijō Kaneyoshi, written in 1789 when Ichijō was eighty years old. It is a commentary, in Chinese, on obscure passages in the *Hudai-no-Maki* of the *Nihongi*.

106.—This work is a part of the *Sendai-Kuji-Hongi* (Main Account of Old Affairs of Past Generations), which was ascribed to *Shotoku Taishi*, as it bears the title given to a lost work of that Emperor. It is a MSS. in 72 parts, now thought to have been written by a priest of Otaku Temple named Choon in 1703.

107.—The prodigy mentioned consisted of the strange words spoken by an infant. See the *Nihongi*, Vol. I p. 162-3. The age of this Emperor is given as B. C. 38.

108.—This granting of an audience to the Idzumo Kokuzō was a part of the political programme of the '60's, the cry being "Back to Egi!"

109.—The title of this book means "Ceremonies of the Jogwan Era" 859-876. The title of *Tai Guji* is now given to the Warden of Ise alone.

110.—*Nihongi*, Vol. I. pp. 173 and 180. Also see Murdoch's History, Vol. I.

111.—See Murdoch's History, Vol. I. p. 98 *et seq.* for a discussion of these "hereditary guilds."

112.—This passage is from the "Book of Changes," though it may also be called a Chinese proverb.

113.—No such a book was ever written. The genealogy of the family, called the "Idzumo no Kokuzō Dento-Ryaku" may be consulted, as I have done.

114.—This is a tract of the *Tajima Kyōkwai*. An abstract of this work is given here as Appendix D.

APPENDIX D.

AN ABSTRACT OF "THE RECORDS OF DIVINE BENEVOLENCE"

(*SHIN-ON-KI*).

Published Dec. 13th, 1881. 29 pp. Third edition, 1907.

Compiled by SENGE SOMPUKU.

Revised by TAKESAKA KATSUMICHI, *Gon-chu-ko-gi*.

"How Prince Hōmu-Chi-Wake-no-Mikoto made a pilgrimage to the Great Shrine of Idzumo, and received a wonderful blessing." (See *Kojiki*, Sect. LXXII.)

"How Tansō of Hiraguchi village, Toyoda district of the distant province of Ōmi received the divine assistance of the Great Deity of Idzumo, recovered from a mortal disease, and was able to enjoy a long life."

Tansō was a dealer in medicine. By the instruction of Okura Hiroto-mo, a man learned in Japanese lore, he worships Ōho-Kuni-Nushi-no-Mikoto as the originator of medicine. At the age of 62, after enjoying much prosperity, he is attacked by a disease which resists the efforts of forty-five doctors. A vision reminds him that he has never visited the shrine of the Great Deity. He does so, and is able to dismiss his palanquin-bearers and return home on foot.

"How Kanō Eiun, 'Bridge of the Law,' made a pilgrimage to the Great Shrine of Idzumo and received a wonderful blessing." (See Appendix C. Question 44.)

"How Isoshichi of Mibushi village, Kanoashi district of Iwami province received the divine assistance in marrying off his daughter."

Isoshichi has a beloved daughter. For her, he seeks as

a husband a youth who was to marry another. To obtain divine help, he practises *Miyagomori*, and spends the night in the Shrine at the time of *Oho-imi*, the "Greater Abstinence" of the 10th month. Here he overhears the council of the various deities of the land. They are heard to agree upon favouring his plans, and the daughter is eventually married as he wished. In token of thanks he performs the *Sendo-Mairi*, "Thousand Visits," and has a *Kagura* performed at the great festival of the third month.

"How the Great Shrine of Idzumo was built of the logs that came floating." (See Appendix C. Question 17.)

"How the boat of a certain Aoki of Kidzuki in Idzumo received the divine assistance and sailed home with no injury from a violent wind."

In the Kwanbun era (1661-1673), 150 ships were storm-bound in the 10th month at Fukura. Among these, one ship is from Kidzuki. The crew, praying to *Fukura Daimyōjin*, are told that the Deity wishes to take passage with them to attend the council of the Gods at Kidzuki. They put out and reach home safely, those who attempt to follow them being driven back, baffled, after an hour of labour at the oar.

"How the various irreverent acts of Heizaimon, a townsman of Kidzuki in Idzumo, received an august rebuke at Takuhi Shrine in the Island of Oki."

In the Shotoku era (1711-1716), Heizaimon escaped from a great storm by prayer to the deity of Takuhi, but after his escape presented only one object as a token of thanks. This was not his only irreverent deed. Returning to Kidzuki, a great serpent appears to him, and an oracle warns him to return to Oki and fulfil his duty. This is done, and his spirit is chastened.

"How a man of Hōnō village, Kawakami district of Bitchu province, stole some money from a priest of the shrine and incurred a curse."

In the autumn of 1714 a baggage carrier steals the purse of one Hasegawa, attached to the Great Shrine. Next month he falls sick of a fever, and the Deity of his birth-place explains that this comes as a punishment for sin. He makes complete and prompt restitution, to the edification of the villagers.

"How the villagers of Ishi village, Iwanashi district of Bizen province, refused lodgings to a priest of the Great Shrine of Idzumo and suffered from pestilence."

In the autumn of 1726 a *Chugwan*, Nishimura Kamedayu, is refused lodgings in the above named village, inhabited by believers of the intolerant Nichiren Sect. He is roused to anger, declares that every village of the land of the Kami has a tutelary Deity, and that the Kidzuki people will refuse a lodging to the Ujigami of Ishi out of revenge, when he attends the great council of the Gods. In the 10th month, pestilence breaks out in the village, and a maiden divines that this is caused by the wrath of the offended Ujigami, who has been refused lodgings at Kidzuki. Propitiatory prayer stills the plague, and many believe in the Deity of the Great Shrine.

"How the wife of a certain Asayama of Tombara village, Ishi district of Idzumo province had her life saved by divine assistance."

A messenger ■ sent on behalf of the sick woman who has *Eyoki Heiryu no Kito* "set-prayers for the stilling of disease" performed. At the precise hour of the rite the sick woman is restored to health, after having a vision of the audience and the officiating *Jokwan*. Those who carry back a portion of the offerings made at this time are astonished to hear the tale. This happened in the Kyoho era (1716-1736).

"How the *ex-voto* boat of Shiwakurōzaemon of Yamasu-ke-tō village, Nagaoka district of Tosa province, was washed to Inasa beach."

In 1781 the above-named devotee expresses his thanks for the divine favour by launching an *ex-voto* boat on the sea. The year after, it returned to Kidzuki to the

great awe of the Kokuzō, Sengen Toshihide,* who causes the news to be conveyed to Tosa by one of the priests.

"How a certain man of Asama village, Aka district of Bitchu province neglected the worship of his Ujigami and suffered from severe illness."

Suffering for a long time, he summons a priest named Hasegawa. With the help of ten or more others from the Great Shrine, Hasegawa performs the *Sensa no Harai* "purification of one thousand acts," and the sick man soon recovers. On reflection, he remembers that he is descended from Amako Yukihisa, and that Oho-Kuni-Nushi-no-Mikoto, who worship has been neglected, is his legitimate Ujigami. This was in 1717.

"How Sannojo, child of a certain Kurose of Kaminose village, Tsutaka district of Bitchu province, prayed at the Great Shrine of Idzumo and recovered from severe illness."

Their child suffers from congenital syphilis, so the parents offer prayers in the East and West, and summon famous doctors; but in vain. Remembering that the Great Deity of Idzumo was the originator of the healing art, Kurose makes a pilgrimage thither in the Kwampo era (1741-1744), with the result that his child is cured.

"How a certain man of Goidō village, Kadzurakinoshimo district of Yamato province who worshipped a *Tamagushi* of the Great Shrine of Idzumo, escaped from the calamity of fire."

A devout servant of the Great Deity always had a *Tamagushi*, a species of charm, from the Great Shrine, upon his "god-shelf." Now in 1748, a grass fire breaks out before his house, and it is only saved by great effort. On entering the

* Among the most interesting treasures of the Sengen family is the correspondence between the two scholars, Motoori Norinaga and Sengen Toshihide, the 75th Kokuzō, mentioned above. This explains why Motoori is so exact in his knowledge of Idzumo, as shown especially in his commentary on the *Kojiki*. He expresses his hope of visiting Idzumo in these letters, but he was never able to do so. The letters have been pasted on to a roll of brocade and are preserved in this manner.

house, the charm is seen to have fallen from the "god-shelf," while, marvellous to relate, it is charred in every part, only the characters *Idzumo Taisha*, *Mi-Tamagushi*, being legible.

"How the farmers of Funao village, Asakuchi district of Bitchu province, praying at the Great Shrine of Idzumo, escaped from a plague of insects among the rice-plants."

In 1759, a plague of rice insects swept over the country. The priest of the village offers prayers to the Ujigami, and receives this oracle: "As this year's calamity is extraordinary, it exceeds my strength. Haste to worship and pray at Idzumo!" So the villagers go to Idzumo, and have the *Inamushi Taisan no Kito* "set prayer for the routing of rice insects" performed by the Kokuzō, Senge, upon request of the *Shanin*, Hasegawa. By the efficacy of this ancient magic they escape the plague.

"How a certain doctor of Hoshino village, Chizuko district of Inaba province, escaped from the danger of a great serpent, by the efficacy of an amulet of the Great Deity."

When a certain doctor was threatened by a great serpent a strange light comes from the hilt of his shorter sword, and the frightened serpent flees. Later examination shows that an *Ofuda* of the Great Shrine had been hidden in the hilt.

"How Rihei of Shimotsul village, Kojima district of Bizen province, made a pilgrimage to the Great Shrine of Idzumo and was granted a golden image of the Deity."

In the Annei era (1772-1781), the elder of two brothers mismanaged the affairs of his house, so that his kinsmen propose to set him aside in favour of his younger brother. But Rihei, the younger, feels that this is contrary to reason, and resolves to hide himself, visiting many shrines to pray for the prosperity of his house. When he reaches the Great Shrine of Idzumo, he decides to halt there, acting as a volunteer sweeper in the courts of the Shrine. As he has no trade, the people of Kidzuki are willing to support him by their alms. Later, his elder brother dies, and a sailor is commissioned to find Rihei. Hearing the message Rihei decided to return, and

as he is cleaning the Shrine for the last time, he falls asleep on the stone pavement. Now he has a vision of an old man who presents him with an image of gold, and when he awakes, lo and behold, a divine image of gold is by his side. Taking passage in a ship, the curiosity of his fellow-passengers is aroused by the devotion he shows to the package containing the precious image, and as they wish him to desecrate it by showing the image to them, he finally drops it overboard. His mother is glad to see him, even if he return in poverty, so she hastens to buy a *tai* with which to feast the return of her son, but when the latter begins to clean the fish, strange to say, he finds it has swallowed the very image which seemed to have been lost forever.

"How Kamiya Sahei of Ikuno, Asako district of Tajima province, prayed at the Great Shrine of Idzumo and obtained an heir."

After the death of seven children and his wife, Kamiya Sahei is at last persuaded into marrying once more. In order to ensure the long life of his posterity he has the *Jokwan* and *Bekkwa* perform the *Shison Hanei no Kito* "set form of prayer for the prosperity of one's descendants" in 1751, and in the same year his wife is delivered of a son. All his friends consider this was a miracle, and in company with his son he returns three years later with an *ex-voto* in acknowledgement of the granting of his request.

APPENDIX E.

A CATECHISM OF "THE GREAT WAY."

SPOKEN BY SENGE SOMPUKU, *Taikyari*,

WRITTEN BY SHIMA DANJO, *Gon-Sho-ko-gi*.

- 1.—Q. What of the origin of heaven, earth, and all that in them is?
A. They had their being from the divine creative merits.
- 2.—Q. What are the divine creative merits?
A. The Kami being endowed with life, heaven and earth may be said to have been made by the activity of the divine spirit, and then that all living things were produced, that the sun and moon move in their orbits, that winter and summer are caused to come in their order, and that a limit was placed to the life produced in all creatures; all proceeds from the divine creative purpose.
- 3.—Q. What sort of Kami deigned to supervise the great beginning of creation?
A. Living in the very centre of heaven, the Kami who presided over the great origin of the universe was called *Ama-no-Mi-Naka-Nushi-no-Mikoto*. Those Kami who participated in moulding heaven and earth were *Taka-Mi-Musubi-no-Kami* and *Kami-Musubi-no-Kami*, so in praise of their divine merits, they are called the Three Creator Kami.
- 4.—Q. Beside these Kami, did any other Kami participate in this work of moulding and shaping?
A. In dividing heaven and earth, and in differentiating all the species of living things, all the Kami shared as

they jointly control the universe, and it is impossible to place a limit to this merit. For this reason, if we expand this responsibility, all the Kami shared it, but if we limit it, this may be confined to one Kami.

5.—Q. Heaven and earth having been divided, what Kami assumed control over them?

A. Ama-Terasu-Oho-Mi-Kami as ruler of the Sun-world controls things above the sky. As Oho-Kuni-Nushi-no-Kami is ruler of the hidden world, he acts as chief superintendent of the hidden affairs of the earth.

6.—Q. What were the circumstances under which heaven and earth were divided between Ama-Terasu-Oho-Mi-Kami and Oho-Kuni-Nushi-no-Kami?

A. Ama-Terasu-Oho-Mi-Kami assumed control of affairs above the sky by the august permission of Izanagi-no-Mikoto, and Susa-no-Wo-no-Mikoto was to control the great earth. But as for a certain reason, he descended into the Root-Country where his divine mother dwelt, the great right to govern the great earth descended to his divine son, Oho-Kuni-Nushi-no-Mikoto. Hence Ama-Terasu-Oho-Mi-Kami is called the Sun-Goddess and her merits are very great for there is nothing exceeding in importance the light of the sun. Again Oho-Kuni-Nushi-no-Kami made the land and established the foundation upon which mankind and the rest of the universe might exist, and as he governs all matters pertaining to the hidden affairs of the great earth, no one dwelling on the globe fails to profit by this great merit.

7.—Q. What Kami deigns to control the universe?

A. The first five Kami increased in number greatly, and though each of them had special merits and divine occupations, it may be said that every thing in heaven is controlled by Ama-Terasu-Oho-Mi-Kami, and that

it is the occupation of Oho-Kuni-Nushi-no-Mikoto to control everything on earth.

8.—Q. For what purpose did the Kami make heaven, earth and all that in them is?

A. In order to establish a society and the path of man.

9.—Q. What is the end of man's existence in this world?

A. Man was created to respect the divine merits, to perform various deeds in a trustworthy manner, and to make society perfect.

10.—Q. In what manner was human life first produced?

A. Izanagi and Izanami-no-Mikoto in obedience to the divine will of the Heavenly Deity, first trod the path of spouses and produced god-men, deigning to lay the foundation for all enterprises. Hence it was that all mankind breathe and have their being. For this reason the present writer's flesh and blood have been inherited from these Kami, and they are the first parents of the human race.

11.—Q. When human bodies were perfect, how did they receive the marvellous impulse of activity?

A. At the time of man's birth, the Kami invariably grant him a soul, and it is for this reason that we human beings have unmatchable intelligence and feel the marvellous impulse of activity.

12.—Q. In this soul, is there any virtue or vice, light or darkness?

A. As the soul is something granted by the Kami, there can be no difference in ■ of virtue or vice, light and darkness. However the differences between the virtuous and vicious, clever and stupid, existing at the present time are due to the fineness of the peculiar disposition inherited from their parents, and to the quality of their education.

13.—Q. Is the soul a thing which is extinguished at the same time as the body?

A. Because the body is produced from the earth spirit, it returns to earth after having reached its growth. However, as the soul is produced from the divine spirit, it will return again to that divine world, and will not be extinguished for a long space of time (*sic*).

14.—Q. When the soul returns to the divine world does it become a Kami?

A. As the soul has been produced from the divine spirit, its spirit is identical with that of a Kami, so it is the true character of a soul that it may become a Kami. However, if it does not fully reach its heavenly character, it will be impossible to quite rise to the rank of a Kami, just as if wheat and rice, though imbued with the qualities of producing wheat and rice, should not produce these grains luxuriantly, they would not be considered to have the virtues of good seed.

15.—Q. What of the Kami who governs souls?

A. As Oho-Kuni-Nushi-no-Mikoto is the ruler of the hidden world, this Kami has the great right to govern souls.

16.—Q. What of the return of the souls?

A. The place differs according to their virtues and crimes. Though some ascend to heaven, others sink into this earth, others must follow the path to the Root-Country, and so forth, but as all dwell in some part of the hidden world, it is important for us to rely upon Oho-Kuni-Nushi-no-Mikoto, the ruler of the hidden world.

17.—Q. However, do some who fail to ascend to heaven enjoy felicity, or do any who do not descend to the Root-Country suffer misfortune?

A. There is no place where virtuous souls fail to enjoy felicity, and ■ is also certain that evil souls suffer calamity.

18.—Q. Though we as men are not able to see the Kami, do they always deign to watch us?

A. Because man has a limit to his power of vision, he is not able to see far, and as his bodily strength is limited, he may not fly, nor is he able to see clearly any part of the divine world. The Kami, as they live at a vast and infinite distance do not fail to observe the words and acts of men. Hence, remembering this watchfulness of the Kami, always hearing and seeing men, we should not fail to observe righteousness in words and actions, and maintain extreme sincerity.

19.—Q. Do the Kami on any occasions feel anger or give reproof?

A. As the benevolent love of the Kami is deep, they love virtue, and for this reason feel anger ■ vice and rebuke unrighteousness.

20.—Q. Is there a path by which we may avoid the anger and reproof of the Kami?

A. To act according to one's own will and injure others is vice. To cultivate virtue of one's own accord, and benefit the world is called virtue. So if one has the purpose to help his brothers, to serve his prince as a servant, and parents as a child, and observe unflinchingly the relations between spouses, brothers and sisters, and friends, and endeavours to nourish his inferiors, there is no doubt that he will enjoy the divine love which establishes no distinctions.

21.—Q. If the Kami really love virtue and despise vice, do they not also reward the good and punish the evil?

A. As it is the justice of heaven to reward virtue and punish vice, it is done even to the Kami and how much more will it be done to men. Because Oho-Kuni-Nushi-no-Kami made the land, and raised his great merit high, he was wonderfully treated by the heavenly Kami, and made ruler of the hidden world. This is a

reward for virtue. Ama-no-Waka-Hiko, designated messenger of the heavenly Kami, forgot his duty toward the heavenly grandson, so the heavenly Kami grew angry, and sending back his arrow, slew him with a returning arrow. This is the punishment of evil.

22.—Q. Even though these rewards and punishments were certain, there are national laws for those who commit crime, so is it not unnecessary to always await the punishment of the Kami, and is it quite certain about virtue?

A. As legal reward and punishment is limited to visible things, if a man did some unknown act, or thought something in his heart, it would be impossible to reward or punish him for it. But nothing escapes the vision of the Kami; if a man accumulates secret good deeds, he will always be blessed, and if he commits secret evil, it will be turned into calamity, so that such prosperity or adversity comes from what is not dealt with by laws; it originates in the rewards or rebukes of the Kami.

23.—Q. There are virtuous men who do not enjoy felicity, and wicked men who escape calamity, what about this?

A. The rewards and punishments of the Kami are not always revealed in the corporeal body, but as they concern the soul, though a man may enjoy felicity for a time, he will not be able to escape from birth to death. Even though he should not have his recompense in this life, the soul will have its reward or punishment in the hidden world, and this may be seen much more plainly in the compensation or retribution which will descend upon his posterity.

24.—Q. If any man without sin should once commit and repent for such an act, might he ask forgiveness of the Kami?

A. Since the Kami from the beginning have loved men and wished to keep them from evil and turn them

to righteousness, if men truly repent of their former sins and turn to upright conduct, they will not fail to be forgiven.

25.—Q. As we men exist by virtue of the divine merits, in what spirit shall we believe in the Kami?

A. If the way for man has been established in conformity with divine reason, there is no need to ask for any other path by which to serve the Kami than to do one's best in human affairs. The occupation of Princes and Lords is to preserve the peace of the State, and for this reason an Imperial Letter of the first year of Meiji wrote that it was entirely due to the Imperial want of virtue that the people were unable to enjoy tranquility under heaven; and it is because the thoughts of the Sovereign are afflicted day and night on account of his people that this may be called the path by which the Sovereign serves the divine spirits. If subjects are to make it their occupation to protect the State, it may be said that the path by which they may serve the Kami is to inaugurate enterprises, to increase production, to enrich the country, to polish their wisdom and martial virtue, to stimulate literary and military arts, and to humbly aid the Sovereign in strengthening the foundations of the country.

26.—Q. If one is diligent in human affairs, is it not unnecessary to ask for the protection of the Kami against sickness and calamity?

A. Though it may seem that if one is diligent of one's own accord in human affairs it is unnecessary to ask for other aid, truly one can learn the reason for looking toward the divine aid by thinking that, although enterprises are begun and production increased by a man's own efforts, it would be indeed hard to preserve life and property without the protection of the government. However, to do one's duty in human affairs and only

pray to the Kami for their protection in such things as are beyond human power ; or to ignore medicine and hygienic precautions and not to pay attention to those laws, but only to pray to the Kami in order to escape sickness and calamity is like cultivating a field without irrigation and hoping for a harvest of an hundred bags of rice. In each case it must be called the disregarding of the divine will which established the use of protective and curative charms and an error in the way of trusting in the Kami.

27.—Q. What of the path by which man may govern his conduct?

A. If man is born into this world after having received a charge from the Kami, he must not fail to realize this purpose fully and consider the control of his body as most important, so that the path of personal righteousness may be called the path of service of the distant Kami, one's Lord and parents. Now as the first steps toward lifelong happiness consist of diligent study and industry during childhood, so in this present revealed world, the steps by which one can obtain divine help from the hidden world consist of hard work at one's business and an attempt to observe the path. If one does not tread these first steps and follow these stairs and yet desires to stand as a man in this world, hardly anyone can be found who has not incurred error or calamity in this body. Ah ! what awe must be felt ! Ah ! what caution must be observed ! Besides as the virtue and vice of a lifetime is determined by the habits of youth, which may be great in number, one ought to be very cautious and endeavour to correct his conduct.

28.—Q. What about the path of the master and servant?

A. As the path of master and servant is the Great Path of the Kami, it is the first great duty of subjects to

learn these relationships. Now our Emperor is the descendant of Ama-Terasu-Oho-Mi-Kami, and the establishment of the Imperial Throne, co-eval with heaven and earth, was due to a hidden agreement of the heavenly Kami and the earth spirits. Ama-Terasu-Oho-Mi-Kami made a declaration at the time when she was about to settle the lordship of this country upon the heavenly grandchild Amatsu-Hiko-Hikoho-Ninigi-no-Mikoto: "The Luxuriant-Reed-Plains of A-Thousand-and-Five-Hundred-Autumns, Land-of-Fresh-Rice-Ears, is the land which my august children shall govern from generation to generation, and there shall be no limit to the prosperity of the Imperial Throne, coeval with the unchanging heaven and earth." Oho-Kuni-Nushi-no-Kami gave up his territory in obedience to the heavenly edict, saying, "Those visible things which I control shall be administered by the divine Grandson, I shall retire and administer secret affairs!" Moreover he presented his country-pacifying broad halberd, and determined the peaceful government of all under heaven. He also divided his spirit that it might keep the precious regalia always bright and protect the Imperial person, and governing the eighty myriads of Kami, became the Kami who guards the basis of the Imperial rule. Under these circumstances, Ninigi-no-Mikoto descended upon Takachiho in the province of Hyuga. Then the fourth from this dwelling in Hyuga, the Emperor Jimmu established the palace in Yamato, opened the path for literary and martial accomplishments, appointed men of talent to public office, made brilliant the Imperial dignity, and strengthened the basis of the Imperial rule, and hence is looked up to as the first of the human Emperors. From the first year of this august reign to the present, namely 1881, in all 2541 years, it has been evident that this protection of the Imperial basis, and

the limitless Imperial Throne by hidden assistance has not been in vain. As lords are always lords, and servants always servants, the difference between master and servant and the covenant between high and low does not vary in any country in the world. So it is the great filial piety of the Emperor to observe carefully this heavenly edict, and govern the people, while it may be called the greatest form of loyalty on the part of the people to obey this heavenly edict and plan for the long existence of the Imperial basis. Now one must always display true loyalty toward the lord with whom one has covenanted at any time and serve that master. Even a day-labourer treads the path of loyalty if he does all that he can for the person for whom he works on any given day. Especially, if we search for men's ancestors, Oho-Kuni-Nushi-no-Mikoto and all the other Kami seconded the will of the Imperial ancestor, the Heavenly Kami, at the time when the heavenly grandson descended, and guarded the basis of the Imperial Throne. Hence it is filial piety to respect the peculiar institutions of the country, to foster public morality and to be loyal to the Emperor who has been served for generation after generation by one's ancestors, who revered him as their Lord. Thus it will be understood that both the virtues of loyalty and filial piety are to be attained. In time of peace, everyone is to be diligent in business, assiduous in exertion, to do what is for the public welfare of the state, and support the august virtues which govern the country and keep the people in peace. But if disturbance comes, then the loyalty of servants to their lord must be shown by guarding the Imperial basis, unsparing of body and reckless of flood or conflagration.

29.—Q. What about the path for parents and children?

A. As the child which parents bring into this world and

educate, receives the flesh and blood of its parents and will become an independent individual, it is an important task of parents to teach that child, and bring him up for the benefit of the state. If they limit themselves to feeding this loved body on pap, and neglect his education, this may be called ruining him for all his life, for ■ is as important for a man to be not wanting in education as for a plant to benefit by labour cultivation and watering if its blossoms are to open and it is to produce fruit. For this reason, fathers and mothers must correct their own words and deeds, as this is not only for their own benefit, but develops the good disposition of their children to the highest degree. Especially as the period of youth is chiefly spent at one's mother's knees, the warnings of a mother are more important than a father's. And we who are children should remember that our parents brought us into the world, trained us, and also love us deeply, so that they feel regret and grief if we are spoken ill of and disliked in society, but rejoice and take pleasure if we are praised and trusted by the world. So the way to express our deep gratitude is to govern our bodies of our own accord, do our duty, rise in society, and elevate the fortune of our houses. As it was once the duty of parents to teach us loyalty and chastity, and no parents can rejoice at the disloyalty and unchastity of their children, we must remember that the gist of filial piety consists in unswerving loyalty to our Prince, and unbroken chastity toward one's husband. Anna-Terasu-Oho-Mi-Kami, at the time that her grandson, Ninigi-no-Mikoto descended to this land, gave him the precious mirror and declared: "Do you regard this mirror exactly as if you were looking at me, and placing it in your palace, consider it a pure mirror!" Thus a demonstration was vouchsafed of

the affection which should exist between parents and children, so as children must ponder over this great duty, the origin of an hundred acts, the present speaker obeys these divine commands and loves his ancestors in the same way as he loves his descendants. For if we adore our ancestors then the lien between them and ourselves is not merely that of flesh and blood before birth, but it is a thread that connects us with their souls in the hidden world. Thus we do not complete the duty of kindness to father and mother if we merely serve and nourish them in this life, we must also not neglect their worship after death.

30. Q. What is the path for husband and wife?

A. The matrimonial relation is the beginning of all human relations, and so may be called the origin of all enterprises. As descendants multiply and undertakings become prosperous on account of this relation, it arose by a divine reason, after heaven and earth had been put in position, that the creation might multiply in the space between them. If we compare the spouses to heaven and earth, the husband is heaven and the wife is earth. According to the divine reason of creation, by which heaven came into being first, and the earth was settled later, the wife must not take precedence of the husband, nor the husband think lightly of his wife. The essential path for husband and wife is that they, loving and helping each other, should take full part in the functions of creation. If the husband should not love his wife, or his wife should fall into proud depravity and not obey her husband, the family will not be in harmony, and posterity will not multiply. The cause of the decline of a house has often been the failure to govern the bed-chamber, and since this relationship may become the cause of great calamity, the relation between husband and wife should be pondered and im-

proved. Now a man takes a wife or keeps a concubine in order to increase his posterity, but he must beware and observe his conduct lest this should go into lewdness. A woman should only serve her husband, and must have no other thoughts whatsoever. In the august poem of Oho-Kuni-Nushi-no-Kami's Empress, Suzeri-Hime-no-Mikoto :

" Master-of-the-Great-Land indeed, being a man, thou probably hast on the various island-headlands that thou seest, and on every beach-headland that thou lookest on, a wife like the young herbs. But as for me, alas ! being a woman, I have no man except thee ; I have no spouse except thee." (*Kojiki*, Chamberlain's trans. Sect. XXV.) she shows what the female chastity of all called women ought to be like. Again, matrimonial alliances must not be made by oneself, but the consent of parents must always ■ obtained. The august daughter Kono-Hana-Saku-ya-Hime-no-Mikoto of Oho-Yama-Tsumi-no-Kami answered when Ninigi-no-Mikoto asked her to become his wife : " I am not able to answer, deign to ask my father," and thus furnished a model for all maidens. However, parents should not force their children to marry where they do not wish it, simply because it is pleasing to their own hearts. This is a matter which should be deeply pondered upon, as it has often made it impossible for husband and wife to tread in the path of mutual help and to support the honour of their house.

31. Q. What is the path for brothers ?

A. As brothers receive and are born with a share of their father's and mother's flesh and blood, though there are the differences of elder and younger brother, etc., because they are the so-called brothers of the same stock, there is no reason for the existence of any A or B in their parents' benevolent love. Loving each other,

and being closely bound together, the elder should help the younger in what is beyond his strength, and see that he lives without error in the world; while the younger should supplement what is lacking in his elder brother and defend him from the ridicule of others. The proverb says that even a demon does not dare to attack warriors if they are brothers, so they should always remember that they should be allied and of the same heart and being diligent in business, become defenders of the state. However, if they dislike each other even a little, or if mutual disputes become violent, or if they even sever their intimacy, or become more estranged to each other than to a stranger without any ties of relationship, how mortifying and sad this must be to their fathers and mothers. So, wherever the right or wrong may be, both of them must be said to have forgotten their status of brotherhood and they cannot escape the guilt of filial impiety. Hence they must reflect deeply on their true status and try to correct and reform themselves. With reverence let it be spoken, but Ama-Terasu-Oho-mi-Kami at the time of the violence of her august younger brother Susa-no-Wo-no-Mikoto, did not reprove him with the spirit of a benevolent parent, but only soothed him. Then we must remember that later, Susa-no-Wo-no-Mikoto, with a changed heart, feeling that he could not tear himself away to enter the Root-Country without bidding arewell to his divine elder sister, ascended to heaven and said: "My divine elder sister, do thou shine upon the heavenly land and dwell in peace!"

32.—Q. What is the path for friends?

A. Because men are all loved by the Kami without any distinction of one or another at home or abroad, they must not disregard the divine will which regards all as equal and loves all alike, and in social intercourse must not be lacking in good faith. So we must circulate and

nix with the people of all countries with mutual sincerity, as this is the way of the Kami. If we associate with others with sincerity in our own hearts, all the men in the world will become our friends. What is important is that if this cannot be done by one man's effort, at least all the people of one country should co-operate together, and at most, all countries should conjointly aid and help one another. In ancient times, Oho-Na-Muji-no-Mikoto made Suku-Na-Biko-Biko-Na-no-Mikoto his brother and made and consolidated the land, and this is to be made a pattern for friends. It is not necessary to say anything about true brothers, but if the same spirit is shown toward strangers, they will not differ in any way from brothers. Of course, one friend must love and cherish another, urge and help him to do good, correct and prevent him from doing evil, and in unison, they should cultivate virtue, raise their merits, and so on, and not changing their hearts in prosperity or adversity, they should exhaust the duties of fidelity. Even if a man displays no sincerity toward us, we should not be lacking in sincerity toward that man, but having sincerity, accomplish without failure the duties of friendship, and then probably this man will feel ashamed of his own accord and display sincerity toward us. For this reason, from the time of youth, one should be especially upright in one's conduct, and choosing good friends, one should associate intimately with them.

33.—Q. In science there are the opinions of various schools, and in religion, the teachings of various sects, and are not some of them different from the Great Path of the five human relationships?

A. The important duties of the path of man are that the Prince should exercise benevolence toward his subjects, the subjects should observe loyalty toward their Prince ;

that parents should pity their children, and that children should fulfil the duties of piety to their parents; that the husband should love his wife, and the wife preserve chastity toward her husband; that the elder should help the younger brother while the younger should honour his elder brother; and that friends should observe sincerity in mutual intercourse; and so without asking on which side of the sea, or discussing ancient or modern times, nothing exists which is not similar to this. It is only in the great duty of subjects toward their Prince that no country can be thought of in the same moment as being so righteous as our land. This is the reason why it differs from the rest of the world.

34.—Q. What is this great duty of Prince and subjects?

A. Wherever there is such a thing as a country, there are Princes, Lords or Presidents, and though the people may be said to submit universally to their commands; as Presidents are elected and their term is fixed, when their years of service are ended they return to their former status. Again, though these Princes and Lords may be hereditary, and may transmit their territory to posterity, if the relations of Prince and servant are not correct, those who have power will not fail to commit some act of usurpation. As it is written in the early books, in our Japan, the descendants of Ama-Terasu-Oho-mi-Kami have been settled as Princes and Lords, and hence the Prince is always Prince, and subjects are always subjects, and the majesty of the peculiar institutions of this country is that this has continued for ten thousand ages as if they were a day. For this reason, there is no parallel to this in the universe. Hence we must make clear the duty of Prince and servant, and plan that the Imperial line may flourish increasingly throughout eternity, strive to maintain the

majesty of our national institutions, and endeavour to exalt the brilliance of the national prestige. This is the one great duty which those who may be called the subjects of this our nation must strive to accomplish.

APPENDIX F.

THE FESTIVALS OF THE TAISHA SECT:

BEING A TRANSLATION OF THE PREFATORY REMARKS TO
THE *Norito* IN THE TRACT,

(*NEN-JU HAI-JI RYAKU*).

"Brief Statement of Words of Worship for the Year."

By Baron Kaneko Arinori, Deputy Superintendent of
the Taisha Sect. 1st edition, 1885, 4th edit. 1893, pp. 30.

The Kaneko family is descended from the *Monobe*, and
were for generations attached to the Shrine called the *Monobe*
Jinja in Iwami province.

SECTION OF PUBLIC FESTIVALS.

As the August Festivals are augustly performed at the
Imperial Court, all the people, as a body, should observe
them.

January 1. *Shi-ho Hai* Worship in the Four Directions.

This is the time when the Emperor, at the beginning of the
year, augustly worships the Heavenly Deities and Earth Spirits
dwelling in all points of the compass.

January 3. *Gen-shi Sai* Festival of the First Origin.

This is the august festival of the beginning of the year,
when in the *Kashiko-dokoro* of the Palace, the Heavenly
Deities, Earth Spirits, and the Souls of successive generations of
Emperors are worshipped, and the great origin of the Succession
of Heaven's Sun is celebrated.

January 30. *Kōmei Tenno Yohai Sai* Distant Worship of
the Emperor Kōmei.

As this is the day of the demise of the august Father of
the reigning Emperor, and the day on which his Soul is

worshipped, all subjects under heaven should turn in the direction of the mausoleum and offer up prayer.

February 4. *Toshi-gaki no Matsuri* Feast of Praying for Harvest.

This ■ the day when prayer is offered for an abundant harvest of the five cereals, and after the day has been celebrated in the Palace, offerings are divided and sent to the various National and Provincial Shrines in all the various provinces.

February 11. *Kigen-setsu* The Establishment of the Era.

This is the Coronation Day of the Emperor Jimmu of the first generation, and looking up to and respecting the Great Work which was begun, they celebrate it.

March 21, September 23. *Shun-Shu Kōrei Sai* Spring and Autumn Festival of the Imperial Ancestors.

Now He deigns in Spring and Autumn to worship the Souls of Successive Generations of Emperors, and thus exhausts the duties of retrospective filial piety.

April 3. *Jimmu Tenno Yohai Sai* Distant Worship of the Emperor Jimmu.

As this is the day of the Demise of the Emperor Jimmu, and the day when retrospective filial piety worships his Soul, all subjects under Heaven should turn ■ the direction of the mausoleum and offer up prayer.

June 30, December 31. *Oho-Harake* The Great Purification.

This is a festival performed twice a year in order to purify and cleanse away the intentional and inadvertent sins which might deserve punishment, and to implore the divine grace. It is called the Great Purification because it is to be performed by all, without any respect of persons, from the Emperor, above down to the lowest of the people.

September 17. *Jingu Kaminami Sai* Divine Tasting at the Shrines of Ise.

This is when offerings are made at the Great Shrines, and

the divine tasting of the cereals of the year takes place, being far the greatest of the festivals at the Shrines of Ise.

November 3. *Tenchosetsu* The Emperor's Birthday.

This is the Birthday of the reigning Emperor, so in celebrating it prayers should be offered up that the Imperial Line may endure for a myriad years.

November 23. *Shinjo Sai* Festival of First Fruits.

This is the time when the harvest of the five grains which was prayed for at the Feast of Praying for Harvests in Spring, has ripened, and is the festival when the new cereals are offered to the Deities.

December 31. *Joya Sai* New Year's Eve.

This is the last Festival of the year, and offerings are made at this time at the *Kashiko-dokoro* in the Palace, at the Shrines of Ise, and all the National and Provincial Shrines.

SECTION OF THE FESTIVALS OF THE HEAD CONSISTORY.

January 5. *Sekkyo Shi Sai* Festival of Commencing Sermons.

This is the day when the first sermons of the New Year are preached and when offerings are made and prayers offered up for the prosperity of the sect and the peace of the members.

March 21. *Sorei Meisukku Sai* Feast of Prayer for the Happiness of Ancestors' souls.

This is the great celebration when prayers are said for the happiness of the divine ancestral souls in the concealed regions, on behalf of the believers of the sect.

March 21, September, 23, 24. *Shunshu Sorei Sai* Spring Autumn Feast for the Ancestors' Souls.

This is a great feast for the consolation of souls, when offerings are made before the souls of all the ancestors of the society, conjointly worshipped in the precincts of the Head Consistory, and when the Superintendent himself offers up prayer.

April 1. *Ame-no-Hohi-no-Mikoto Sai* Feast of the Deity-Heavenly-Fire-Sun.

This is the second divine child of Ama-Terasu-Oho-Mi-Kami, and the divine ancestor of the Country Rulers of Idzumo, that is to say, the divine ancestor of this sect, and hence, on this day offerings are made, and prayers are offered for the prosperity of the sect. Thus distant worship must be paid in every district.

April 15-17, September 15-16. *Shunshu Kyōkwaï Tai Sai* Spring and Autumn Great Feast of the sect.

This is a great festival when great offerings are made in both Spring and Autumn, and prayers are offered for the prosperity of the sect and the peace of the members.

May 14. *Idzumo Taisha Sai* Great Festival of the Great Shrine of Idzumo.

This has been the great festival of this Shrine from ancient times, offerings being bestowed by the Court, so it is the greatest divine feast of the year.

May 15. *Idzumo Taisha Kinon Sai* Memorial Festival of the Great Shrine.

As this is the day when the Shrine-repairs were completed on the 15th of May in the year 1881 and the Deity took up his abode in the Perfect Palace, 卍 has been kept each year as a memorial day, and at this Shrine, the flags silk curtain and other objects employed in this festival of taking up the august abode will be shown to all the parishioners and believers on this day.

August 6. *Kyōkwaï Shukajitsu Sai* Feast for the Celebration of the Sect.

This day is that of the Advent of Senge Sompuku, Country Ruler of Idzumo, Junior Grade of the Third Rank, and the believers of this sect should all celebrate it as it is a lucky day on which to pray for prosperity and long life on behalf of the Superintendent.

October 11-17. *Idzumo Taisha Shinyu Sai* Feast of Having Deities at the Great shrine.

During these seven days the various deities of the various provinces come together and assemble at the Great Shrine of Kidzuki and divinely plan about hidden affairs, and hence offerings are made and the tutelary deities of the various provinces are conjointly worshipped so it called the Feast of Having Deities.

December 15. *Sha-on Sai* Feast of Returning Thanks for Favour.

At this time thanks are given for the divine favours bestowed upon the exhorters and members of the Taisha sect during the year, and offerings are made to beseech the increase of favour during the coming year and prayers are offered, so in every district the same rites should be performed and thanks offered for the favour of the year.

Ki-na-e Ne Sai Wood, Elder-Brother, Rat. (Days marked by this zodiacal sign.)

From ancient times this day has had a profound relation with the Great Shrine of Idzumo, and hence, at this Shrine and at the Head Consistory, prayers are especially offered for the prosperity of all enterprises and for a luxuriant harvest of the five grains.

SECTION OF PRIVATE FESTIVALS.

Maicho Shoshinpai Sai Words for Daily Morning Worship.

Worship of the Kami every morning is in order to give thanks for being able to arise from tranquil and peaceful sleep, and also to pray them to cause this day to pass peacefully and happily. As the Kami are such that their gaze pierces all things, there is nothing which they do not deign to know, though men cannot understand either things or affairs. Moreover, we should remember that we should beseech the divine favour every instant of each day.

"In reverence and awe, before the great presence of *Ame-no-Mi-Naka-Musubi-no-Oho-Kami*, *Taka-Mi-Musubi-no-Oho-Kami*, *Kamu-Mi-Musubi-no-Oho-Kami*, *Ama-Terasu-Oho-Mi-Kami*,

Oho-Kuni-Nushi-no-Oho-Kami, Ubusuna-no-Oho-Kami, (and if there is any other Kami especially venerated, he is to be called upon here,) in awe, in awe, I say: 'As hidden in the shade of the wide and deep favour of the Heavenly Deities I rejoice and feel grateful that I enjoy tranquility and peace, may they hear and agree in distant beauty to the circumstance that I daily and specially worship and offer service, may they deign to bless the great august age of the Heavenly Sovereign as a peaceful age and as a luxuriant age, and gather and make the various perverse things within the country to exist no longer. May they deign to luxuriantly bless, first the five harvest-grains, and cause that which is produced on sea or land to be produced and brought forth abundantly and aboundingly. May they preserve in harmony and health my kith and kin, and the line of my house, and deign to advance and promote further my occupations, and deign to guard and bless the succession of the children of my loins and the gate of my house.' This I say, in awe, in awe."

Kakumaku mo kashikoki Ame-na-Mi-Naka-Musubi-no-Oho-Kami, Taka-Mi-Musubi-no-Oho-Kami, Kamu-Mi-Musubi-no-Oho-Kami, Ama-Terasu-Oho-Mi-Kami, Oho-Kuni-Nushi-no-Oho-Kami, Ubusuna-no-Oho-Kami, (kono ta ni shinô no kami araba koto ni narabe tonae agubeshi), tachi no oho mahe ni kashikomi kashikomi matwasaku: sume-gami tachi no hiroki atsuki mitama no fuyu no kage ni kakuroki takirakeku yaturakeku arifuru koto wo ureshimi kataikenami hi ni ke ni worogami tsukahe-matsuru koto no sama wo umara ni hirora ni kishidimeshi, ohi-ubenahi tamahite Samera Mikoto no oho mi-yo wo yasu mi-yo no ikashi mi-yo ni sakiwahematsuri tamahi kumichi ni moromoro no maga-goto naku teritsukuramu itsutsu no tsuwotsu-neono wo hajimete umika kumika ni narideshi nari-idzuru mono wo yutaka ni mukusaka ni nashi sakiwahe tamahi ukara yakara sukoyaka ni nigibi matsubi nazu narimahi wo iya-osusumi ni susume tamahi umi no ke no tsugitsugi ihekado tabaku mamori sakiwahe tamake to kashikomi kashikomi no matwasu.

Sando-shin Hai-shi Words for Worshipping the Tutelary Deity.

The Ubusuna Kami is one among the Eighty Myriads of Kami who deigns to guard and protect, day and night, the district in which we are living, so that daily visits to his shrine must not be idly neglected, as the Great Deity, Oho-Kuni-Nushi-no-Kami who governs and controls, entrust this Deity with partial control of hidden affairs.

"In reverence and awe, before the great presence, in awe, in awe, I say: 'As night and day, without any intermission, thou doest deign to love and confer thy wide and deep favour, I rejoice and feel grateful, and set up offerings offering up worship. Do thou tranquilly and peacefully eat, and now as well as in the future deign even further to bless and favour.' This I say, in awe, in awe."

Kakemaku mo kashikoki Ubusuna-no-Oho-Kami no oho mahe ni kashikomi kashikomi mauwasaku, yoru toru to ma naku tohi naku shitashinei tamafu hiroki atsuki mitama no fuyu wo ureshimi katajikenami mitegura tate-matsurite worokami-matsuraku wo takirakeku yasurakeku hikoshimeshite ima mo yukusaki mo iya-masumasu ni megumi tamahi sakiwahe tamae to kashikomi kashikomi mo mawasu.

Kiryokô Shi Words of Prayer for Journeys.

When setting out on a journey, whether on sea or land, over deserted mountain fastnesses or seas and rivers, without any distinction, one ought to pray before setting out in order to avoid unexpected calamities, and for the sake of those living in our house.

(I omit this form of prayer.)

Shogu Sampai Shi Words on Going to Worship at a Shrine for the First Time.

As a child is under the protection of the Ubusuna no Kami from the time when it lodged in the mother's womb, after it has been born, truly one ought to make a journey to his Shrine with that child and pray earnestly about later things.

"In reverence and awe, before the great presence of the Great Tutelary Deity, in awe, in awe, I say: 'As by the wide and deep favour of the Great Deity, to-day on this living day with this my child (here insert name) whom thou didst deign to bring forth from the parturition-house in tranquillity, I come into thy great presence and set up luxuriant offerings, and do thou, in distant beauty deign to eat. Now as well as in the future, deign to bestow increasingly thy great favour, guard and bless this child and cause him to grow up in health of body, peace of soul, with none of the misfortunes of the eighty unlucky days, and without the calamity of lying on a bed of illness, and when he becomes a man cause him to become a man who treads in the path of sincerity.' This I say, in awe, in awe."

Kakemaku mo hashikoki Ubusuna-no-Oho-Kami no oho mahe ni hashikomi hashikomi mo maruosaku; oho kami no hiroki atsuki mitama no fuyu ni yorite ubu-ya tahiraka ni are-iteshime tamaheru waga ko nanigashi woba kefu no iku hi ni oho mahe ni maruite-seshimete iyashiro no nitegura wo tatematsuraku wo umaru ni hirora ni kikoshimeshiuke tamahite ima yori no nochi iyamashi ni ohoki mi-megumi wo kakafurashime tamahi mi suboyaka ni tamashiki wotahi ni ya-so magatsu hi no magakoto naku yami-koyashi nayamashiki koto naku sukusuku to wokitashime hito to aru makoto no michi wo fumitakaheru hito to nari-tatsu-beku mamori sakurwahe tamahe to hashikomi hashikomi mo maruosu.

Futsutan Shoji Words to Pronounce to Purity of Short-comings.

Before worshipping Kami or souls or pronouncing any words of worship, these words must invariably be pronounced three times in succession, bowing twice, clapping the hands.

"Deign to purify, deign to cleanse."

Harahi tamahi kiyome tamahe.

Shingo, 'Divine Words.'

After having pronounced any words of worship of the

Kami, these words must invariably be pronounced three times in succession, bowing twice, clapping the hands.

"Favouring spirit, wondrous spirit, deign to bless and protect us."

Saki mitama kushi mitama mamori tamahi sakiwahe tamahe.

Reisai Tansho Ji Words Pronouncing Shortcomings for Soul Worship.

After pronouncing the words of worship at the Spirit House, these words must invariably be pronounced three times in succession, bowing twice, clapping the hands.

"Great Deity of the Hidden World, deign to pity and show mercy, deign to let thy favouring spirit and thy wondrous spirit protect and bless (us)."

Kakuri-yo no Oho Kami awaremi tamahi megumi tamahi saki mitama kushi mitama mamori tamahi sakiwahe tamahe.

APPENDIX G.

MARRIAGE RITUAL.

PRELIMINARY.

On the day itself, the fact that a marriage is to take place shall be announced to the Deity at the Great Shrine of Idzumo.

Early in the morning the Shrine shall be decorated.

The divine officials take their places.

Offerings are made.—One tray of hulled rice, one tray of unhulled rice, two jars of *miki*, one tray of fish, one tray of cakes.

Reading of the Liturgy.

Idzumo Oho Yashiro Sojo no Norito (Liturgy of Announcement).

"In reverence and awe, before the great presence of the Great Deity who abides in the Heavenly Sun Dwelling Palace, in awe, in awe, I say: 'This living day, this perfect day, as so and so, exchanging wine-cups perform the marriage ceremony in the manner of the practice of the divine age, without omitting the household custom descending down by the far descending of the descending bending *Tsuga* trees, daily and carefully firmly endeavouring (to observe) the covenant of spouses, deep and far as the nethermost rocks, to harden the knots of paper mulberry fibre rope, for a thousand autumns for five hundred autumns and longer, the young spouses embracing each others necks, (living) free from care, joyously assembled, and that thou mayest deign to bless the eighty-fold succession of children and grand-children flourishing like the luxuriant multiplication of branches, I pile up upon the tables luxuriant august offerings and set up thy praises, and do thou in tranquility and peace, eat, I say, plunging down the root of the neck cormorant-wise, in awe, in awe, I say.'"

Two bows clapping hands.
O Kagura (dance).
 Removal of Offerings.
 All retire.

MARRIAGE CEREMONY.

Early in the morning, the Sanctuary (i.e., of the sect.) shall be decorated. On the highest step of the Shrine, two brocade banners shall be placed, right and left. Two large *sakaki* trees shall be placed on the steps. To each of these, silk of five colors, a mirror, a sword, a jewel, and a bamboo blind shall be attached. Before this, a place for purifications shall be provided, and coarse matting laid. *Himorogi* shall be placed on a high stand, a *koto* (harp), on the left, and a large *gohei* (*oho nusa*) on the right.

Voluntary (literally, "Time Indicating Music.")

Superintendents of the rite take their seats.

Relatives take seats.

The couple take their seats. (The groom on the left, bride on the right, in relation to the shrine.)

The Ceremony of Purification is performed.

Bringing down the *Kami*. The *Haraimushi* (head of the ceremony) advances and offers prayer. The *Koto* player and *Shidori* (assistants of the *Haraimushi*) offer prayer, the *Koto* player plays on the *Koto*. The *Shidori* cry, *Ō!* three times. One bow.

Offerings are made by the *Te-naga* (Long-Arms).

One tray hulled rice, one tray unhulled rice, two bottles *mizu*.

Music in this interval.

Tamagushi, decorated sprigs of *sakaki*, are brought forward by *Sanyo* (helpers).

Reading of the *Harahe no Norito* (Liturgy of Purification.)
Haraimushi.

"In reverence and awe, though born in the great path according to the *Kami*; the Great Deities of Purification who were born when the Great Deity *Izanagi-no-Mikoto* washed and purified himself in the plain of *Ahagi*, at *Wodo* of *Tachibana* of *Himuka* of *Tsukushi*; though their protection is weighty and deep, without thinking, or thinking lightly of the favour of the heavenly deities, at times offences have been committed; but saying deign to purify, deign to cleanse all sins and offences so that they shall cease from now on to exist, I say in awe, in awe, and let all the eighty myriads of deities likewise deign to listen."

The *Harainushi* then calls *Harai tamae, hiyome tamae*, three times.

All present respond.

Tamagushi are offered.

Two bows, clapping hands.

Audience responds once.

Brandishing of the *Oho Nusa* by an assistant. ■ is waved left, right, left, while the assistant says *harai mosu, hiyome mosu* three times under his breath.

The stand for *Tamagushi* is removed by assistants.

Two *Tenaga* remove the offerings.

Music in this interval.

Two bows clapping hands.

Sending back the *Kami*. The *Harainushi* performs this rite, assistants say *O!* three times. Audience bows.

Remove the *Koto*.

Remove the *Harai mono* (special offerings of cloth).

Music. (Here ends the purification).

The blind before the Shrine is raised by the *Tenaga*.

Music.

The Master of Rites (*Saishu*) opens the doors of the Shrine.

Two bows, all respond.

Offerings presented. Three *Tenaga*

One tray, hulled rice, one tray, unhulled rice,
Iwai (?), two boxes, two bottles *miki*, two fish,
 A pair of ducks, one tray, vegetables, one tray, cakes,
 one tray, sea-weed, one dish of salt, one vessel of water,
 chopsticks. Concerted music.

Two assistants bring out *Tamagushi* stand.

Words of thanksgiving, spoken by the Master of the Rites. (Text not given.) (All respond.)

Liturgy by Master of Rites.

Norito.

"In reverence and awe, before the great presence of Ame-no-Mi-Naka-Nushi-no-Kami, Taka-Mi-Musubi-no-Kami, Kamu-Mi-Musubi-no-Kami, Izanagi-no-Mikoto, Izanami-no-Mikoto, Ama-Terasu-Oho-Mi-Kami, Susa-no-Wo-no-Kami, Kushi-Inada-Hime-no-Mikoto, Oho-Kuni-Nushi-no-Kami, and Suzeri-Hime-no-Mikoto, having cleansed, having purified (myself), I, so, and so, say :— (Though there are eighty days, on this living day, this perfect day, having accomplished purification, (Name and given name), and the fair maid (given name), binding each other by the wine-cups of spouses, perform the marriage ceremony. Hence as thank-offerings, the august offerings are hulled rice and unhulled rice piled on the high stand and as to liquor, raising beer-jars upon beer-jars, ranging in rows the bellies of the beer-jars, and piling up the various things even to the produce of seas, rivers, mountains and plains, I set up the words of praise. That as men living in the bright world we may advance in the path (of matrimony) in the manner of the Heavenly Deities original, and just as in the sky, there are sun and moon, and on land, mountains and rivers, so with male and female mutually ranged, purifying body and house, we may understand the origin by which we may set up such merits as those of which we are capable ah! it is awesome! Anciently, at the time of the beginnings of Heaven and earth, by the edicts of the various Heavenly Deities, the two deities Izanagi and

Izanami, marrying, bore the eighty islands of the Land of the Eighty Isles, and a myriad deities; establishing the basis by which all things grow and flourish. Because of this teaching, the merits accomplished by each of their several divine children descended by a far descending descent, and among the things which increasingly blest the universe was that Oho-Kuni-Nushino-Kami with his Empress, Suzeri-Hime-no-Mikoto, deigned to drop the coast-promontories, the many promontories of the isles, making the land, hardening and making it, and beginning the universe, deigned to make a myriad things, so that they dwell in peace until to-day, each embracing the neck of the other. Thus, the various Heavenly Deities, thinking if such was the heart of the Heavenly Deity, it should be their heart, continued that work, until, by the far descending of the descending bending *Tanga* trees, men dwelling under Heaven flourished luxuriantly, and obedient to the fashion of the Heavenly edict, tied the knot of a thousand ages firmly in a long enduring rope of paper mulberry fibre. Now that without soiling the family name or neglecting what has descended from ancestors, without changes, loving fondly for a long life of white-jewelled true white hairs, not omitting the feasts of the ancestors, that the gate of the house may be made broad and high, that the eighty-fold succession of posterity may be raised up like the luxuriant multiplication of branches, this is the gist of the prayer I speak, and do ye tranquilly and peacefully deign to hear.' This I say, in awe, in awe."

The Divine Words (*Shingo*) are recited three times, audience responds.

Saki-mi-tama, kushi-mi-tama, sakizwa mamori tamae!

"Favouring spirit, wondrous spirit, deign to bless and protect us!"

Large *Tamagushi* are offered.

Two bows, clapping hands, all respond.

The *Tamagushi* of the couple are brought forward.

Assistants place an Heavenly True Pillar *Ama no Mahashira* in the middle of the lower steps of the Shrine.

(The Heavenly True Pillar is a large *sabaki* to which Yamato brocade is attached so that it falls to right and left, the base also being covered with brocade.)

The Assistant Master of Rites reads the Divine Precepts, making one bow and taking his seat before the *Hashira*.

The couple listen with attention.

Divine Precepts *Shinkai*.

"The origin of the path of the spouses comes from the edict of the Heavenly Deities, arising from the divine arts of the two deities Izanagi and Izanami no Mikoto, and is the most-essential of human relationships and great origin of all enterprises, and hence spouses should look up to the heavenly edict and consider it necessary to conform to the divine arts of the two deities. When we reverentially consider about it, we see that at the time the Heavenly Deities began the creation, Taka-Mi-Musubi-no-Kami was supplied with heavenly virtues, and Kami-Musubi-no-Kami was supplied with earthly virtues; that is, as spouses, heaven and earth influencing each other, the great origin from which the universe was produced, was established by them. Later they ordered Izanagi and Izanami no Mikoto to "make, consolidate, and give birth to this drifting land," so the two deities, observant of the heavenly edict as spouses spoke together, and began those arts, with an excellent beginning, and raised their merits and piled up their virtues, and with a perfect ending. This is when the foundation was laid by which the territory and the universe flourishes and does not grow old. Ah! that a heavenly decree which only concerned these two deities should descend to the distant human race, and that there is no one who is not affected by this edict!

Now husband and wife live in mutual relations, just as there is a sun and a moon in the sky, and mountains and rivers on the earth. If we compare the spouses to heaven and earth, the husband is heaven and the wife earth. According to

the divine reason of creation by which heaven came into being first, and the earth was established later, the wife must not take precedence of her husband, nor the husband think lightly of his wife. Indeed, when the heavenly edict was vouchsafed to the pair of deities, the male and female were to cherish each other equally, and were both put in charge of the work. Thus the two deities fully observed this heavenly edict, loved each other, helped each other, and raised up divine merits. So those who may be called spouses who tread this path and transmit these arts should carefully observe the divine arts of this equally granted edict, not setting up this and that claim and without mistakes in precedence share pleasure and pain with the spirit of having only one heart and body, loving each other so as not to defile the first of human relationships but to think properly of the origin of all enterprises, to lay the basis for the multiplication of posterity, and clear the ground for the long endurance of the family.

Ah—the marriage of male and female is the greatest human relationship! It is the greatest bond in the world! Hence the failure to govern the bed-chamber does not only affect the prosperity of one house, but causes the peace or commotion of all under heaven, so the path of the spouses is indeed to be pondered over and reflected upon. If the husband should not love his wife, or if his wife should have an exceedingly jealous heart, or should be disobedient, in what way can the house be established and descendants multiplied! Thus as the relation of husband and wife is the first human relation, the path for men has been established for the sake of husband and wife. However if the relation of husband and wife is entered into with love and consideration, the chastity of the wife will not alone be considered important, but the husband also will avoid lewd conduct, endeavour to improve himself in company with his wife and cultivate virtue. In small things, secure the prosperity of the house, in great things, ameliorate the world below heaven, fully observe the edict of the heavenly deities, and do not disregard

the responsibility of accomplishing the work begun by the two deities. These are the divine arts undertaken by the two deities on whom the heavenly edict was bestowed! Ah how much thought should be given to this subject by those who are about to enter into matrimony!"

Assistants place a stand (*sambo*) before the *Mahashira*.

The Master of the Vow seats himself before the *Mahashira*.

Two assistants come to the couple, receive the words of the vow, and carry the manuscript to the Master of the Vow. He, taking the MSS., goes forward to the Shrine, turns to face the couple, and reads the oath.

(Husband). "In reverence and awe, before the great presence of the Heavenly Deities, I set up an oath. 'So and so and so and so performing the marriage ceremony of spouses, coming around in fear, set up the knot-hardening cup-oath, and mutually agreeing I swear to firmly endeavour, without any act contrary to the teachings of this sect according to the instructions of the Kami, without any act opposed to the principle of marriage bringing a clean, red, sincere heart, to observe true chastity, without any one-sided selfishness, with one heart knotted like a braided cord loving each other fondly so as to endure any troubles coming between the two spouses, to help and assist mutually and though I, so and so, am a ^{man} _{woman} I will (the bride adds, "without an husband, without a spouse, never for a moment, not for an instant") without any doubtful actions never infringe or disregard this oath which I set up for an interval long as the jewel-string, and if there is such a thing as infringement or violation, I say, let the Heavenly Deities deign to punish, deign to punish, and may they hear this with tranquil and peaceful hearts.' This I say, in awe, in awe."

Two bows, clapping hands. The couple respond.

* The obscurities in the translation of this oath are caused by the Translator's perplexity in attempting to construe it literally.

Assistants pass the *Tamagushi* of the couple to the best man and bridesmaid.

The bridegroom, followed by the best man with a *Tamagushi*, rises from his seat, advances to the left of the *Mahashira*, worships, and returns to his seat. The best man offers the *Tamagushi*.

Two bows, clapping hands.

The bride, followed by the bridesmaid with a *Tamagushi*, rises from her seat, advances to the right of the *Mahashira*, worships, and returns to her seat. The bridesmaid offers the *Tamagushi*.

Two bows, clapping hands.

A *Tenaga* takes his stand before the Shrine.

Two cup-bearers carrying *choshi*, a metal receptacle for wine with long handles, go to the lowest step of the Shrine. The *Tenaga* advances, and pours *niki* in this vessel. The cup-bearers then place the *choshi* on a high stand.

One cup-bearer now brings a *sambo* and the *Tenaga* puts the food to be taken with *sake*, consisting of dried squid and rolled sea-weed, in a clay dish on it.

The cup-bearers place this food on the high stand.

The *Tenaga* makes one bow and withdraws.

Three cup-bearers, with wine-vessel, wine-cups, and food, approach the bridegroom.

Groom takes consecrated wine.

Groom takes food. (This he wraps in paper and does not eat.)

Bride takes wine.

Bride takes food.

Bridegroom and Bride take wine and food once more.

Relatives worship. Each person advances to the Shrine, offers *Tamagushi*, makes two bows, clapping hands.

The *Mahashira* is withdrawn.

The Master of Rites reports to the deity that the offerings are to be taken away. (Text not given.)

Two bows, clapping hands. All respond.

Assistants remove *Tamagushi*.

Tenaga remove offerings.

Music in this interval.

Master of Rites makes two bows, clapping hands. All respond.

The doors of the Shrine are closed.

Two *Tenaga* lower the screen of the Shrine.

Music.

All retire.

THREE DAYS LATER.

The couple visit the Great Shrine of Idzumo.

Ceremony.

Early in the morning the Shrine is decorated.

The groom and bride arrive.

The bestman and bridesmaid arrive.

The divine officials take seats.

The couple take seats in the place appointed for the ceremony.

A divine official performs purification.

A divine official announces the purport of the day's worship.

Kagura (dance).

Offerings are made. (These are the same as in the first ceremony.)

A liturgy (*norito*) is read. (Text not given).

Two bows, clapping hands.

The couple worship, each offering *Tamagushi*, two bows, clapping hands.

Kagura.

Offerings are removed.

The couple receive *miki* and washed rice.

One bow. All retire.

APPENDIX H.

ESSENTIAL POINTS OF THE BURIAL SERVICE.

(SÔREI TEKLYO.)

SUZUKI TETSUSABURO.

KUMASHIRO MEISHIN.

1895, pp. 26.

As funerals and the worship of souls may be called the great ceremonies guarding those who are far distant, this is a duty which survivors should not neglect and it is the principal point which our sect teaches. Hence, although exact details are given in the *Sôrai Shiki*, a very brief summary will be given below for the purpose of general information.

I.

As soon as the sick person has ended his life, first all defilement must be removed, then the corpse must be placed with the face upward, and the countenance covered with white paper. Place a "Guardian Sword" (*mamori-katana*) at the pillow, draw a screen about the head of the bed, and serve boiled rice at the usual mealhours. Let the near relations take places to the right and left of the remains.

However, in case of contagious disease, of course sanitary regulations are to be observed.

II.

The facts of the death shall be reported to the authorities, also a Master of Ceremonies (*saikewan*) shall be summoned from the Head Consistory or the Taisha Sect Detached Office or the Branch Consistory, Meeting Place or the like, in the vicinity. In places where there is no Meeting Place, the attendance of Exhorters or Meeting Place officers is to be

requested, and also performance of the ceremony of "Notifying the Deity of a Return to the Hidden Regions" (*Kiyo Sojo Shiki*) is to be requested.

Moreover the performance of what is called the *Kiyo Sojo Shiki* is a very essential duty of survivors, for as the souls of men are originally bestowed by the Kami, when they return after death to the hidden world, it is necessary to beseech the special protection of Oho-Kuni-Nushi-no-Kami who is the Ruler of the Hidden World. Announcing the death is for the purpose of obtaining the happiness of the deceased person. Although it is naturally reasonable that this "Announcement" should be made before interment, in certain circumstances it may be performed afterward. If any members of this sect wish a burial service, this ceremony must be performed without fail, the relations all attending the observance of the rite.

III.

As soon as the Master of Ceremonies has arrived the "Spirit Invoking Ceremony" (*Shokon Shiki*) is to be performed.

Moreover, what is called the *Shokon Shiki* has for its object the invitation and installation of the soul of the deceased in the "Soul-Seal" (*reiji*), so that it will become the "Guardian Deity" (*Shugoshin*) of that house. All descendants for this reason must not fail to carry out the duties of retrospective filial piety, and do worship at morning and at night.

IV.

As the funeral rites of the Taisha sect are observed in the following fashion though there exist full and abridged ceremonies, these differ only in the fineness of the sacrificial vessels, the quantity of offerings, the number of officials or the combination of certain parts of the ceremony, but do not differ in the ability to placate and pacify the souls. Hence those who apply for

funerals must observe the following points, but may apply for full or abridged ceremonies as they themselves may wish.

Kiyu Sojo Shiki.

As the main points of this have been noted above it is here omitted.

Jijin Shiki "Ceremony of Overseeing the Ground."

This is a rite to be performed at the cemetery when the grave is about to be dug in order to make an announcement of the place settled for the burial of the remains, to Oho-Chi-Nushi-no-Kami (Deity-Master-of-the-Great-Earth). Hence, even if the cemetery and place for the grave have been already selected, one officiant at least shall visit the place, pray there, and the grave shall be dug with the white *gohai*, which shall be planted in the ground, as its centre. But when the ceremony is performed after the grave has been already dug, the *gohai* shall be changed for *kiri-nusa* (pieces of cut cloth), and this shall be scattered within the grave.

However, if the ceremony be abridged, in order not to exceed the offerings and vessels prepared, only a single *gohai* shall be erected.

Nyukwan Shiki "Ceremony of Placing the Body in the Coffin."

This is a thing to be performed by the survivors.

Shokon Shiki "Spirit Invoking Ceremony."

This ceremony has the main purpose which was explained above, and when it is to be carried out the *Kaiyu-Bun*, expressing the points which the survivors of the dead person are to keep in mind, shall be read, and next the principal soul shall be purified. When the ceremony of the purification is to be abridged, there is no objection to making the cleansing with salt and hot-water, and afterwards, the soul is to be invoked. The family of the dead person are to make the preparation of ceremonial vessels and offerings.

Antei Shiki "Ceremony of Fixing Peace."

As this is a ceremony which is to definitely fix the peace of

the soul, it should properly be performed after the *Shokon Shiki*. According to one's convenience it may be performed at the place of burial, after the cortege has set out; however. Though the "Spirit Invoking Ceremony" if properly performed, does not depend particularly on the offerings made, the day after the rite is different, and ■ this time offerings must be made without fail.

Hassô Shiki "Ceremony of Setting out for Burial."

This is a ceremony performed when the remains leave the house and are about to be sent off to the determined burial place, and has for its object the announcement of the departure of the cortege. The quantity of offerings to be made must be left to the pleasure of the Head of the Funeral.

Sojo Shiki "Ceremony at the Place of Burial."

This is a ceremony to be performed at the burial ground, and the quantity of offering must be left entirely to the will of the *So-shu*, Head of the Funeral. (If there is a site arranged for this ceremony, the *Antei Shiki* may be performed there.)

Maiso Shiki "Ceremony of Interment".

This is a ceremony to be performed before the grave after the actual interment. The offerings may be as few as washed rice and salt and water, but in ordinary cases, fruit of the season and cakes of different kinds should be added if they can be obtained.

However, when the coffin is being lowered into the grave the Master of Ceremonies shall make supplications and scatter *Airi-musa*, and then the earth shall be stirred and the grave filled. When the burial is over, grave-markers should be put up, and salt, water, and unhulled rice provided ■ offerings.

Kasai Shiki "House Festival Ceremony."

This is a ceremony of praying to and worshipping the soul to be performed by the Head of the Funeral after he has returned to the house from the interment. After the funeral procession has set out, one person is to be detained at the house to supervise the ablution and purification, and sweep out the

house. The Master of Rites is to perform the Purification Ceremony, (whether full or abridged at the convenience of the family). The Head of the Funeral and those of lower rank are to be purified at the gate on returning from the place of burial, and after this the *Kasai* is to be observed. At the *Kasai*, offerings must be made without fail. If the Purification Ceremony is to be exceedingly abridged, the house may be swept and sea-water or salt and *sakaki* branches placed at the entrance of the house, with which each person is to be cleansed.

Chu-shi "Funeral Eulogy" (literally, "Words of Re-proof").

This should be pronounced by members of the family or friends of the deceased and yet there is no reason why funeral officers should not pronounce it as their substitutes; or it may be entirely omitted. If it is really to be pronounced, the usual time is after the liturgy "Determining Peace," or before the ceremony of interment.

V.

The space of fifty days after death shall be considered as special, and boiled rice and worship must be offered daily.

VI.

Every ten days in the interval of fifty days, officers of the Head Consistory, Detached Office, Branch Consistories, or Meeting Places should be invited, and worship for the soul performed, praying to the Ruler of the Hidden World. If it is difficult to do this on each tenth day, the two feasts of the tenth and the fiftieth days must be observed without fail. During this period, the head of the family must himself offer boiled rice, and offering up the following words, perform worship.

However, in the case of others beside parents, there is no objection to ending the ceremonies at the close of thirty days, the head of the house, however, must perform this worship, and adoring Oho-Kuni-Nushi-no-Oho-Kami, the Ruler of the Hidden

World, pronounce the following words, and pray for the happiness of this soul.

Yussei Shusai no Oho Kami wo Hai suru Kotoba.

"In reverence and awe, praying and beseeching the increase of the favour of the Great Deity who knows and controls the hidden regions, I say: 'As for the various offences committed inadvertently or deliberately by (a certain person) while abiding in the world, overlook and forgive all, and deign to bestow the divine mercy still more widely, and deign to cause (him) to advance to the still more distant lofty rank of the Kami.' This I say, in awe, in awe."

"Great Deity of the Hidden World, deign to pity and show mercy, deign to let thy favouring spirit and thy wondrous spirit protect and bless (us)."

Kakenaku mo kashikoki kakurigoto shiroshimesu Oho Kami no mi-tama wo koki-nomi-matsurite, mahosaku: Nani-gashi yo ni ari sumado ayamachi okashishi tsumi-goto aran ni wa, mina beshi-kiki-nahoshimashite iyahiro ni mi-megumi wo kakefurashime-tamahi, iya-toho ni takaki kami no kurai ni susunashime tamake to kashikomi kashikomi maosu.

Kakuri-yo no Oho Kami, mi-wareni tamahi, megumi tamahi, saki mi-tama, kushi mitama mamori tamahi sakiwahe tamake.

Shinpai Shū "Words for Worshipping the Deity."

"I speak before the august soul of (a certain person): 'As to-day is the *n*th day since Thine Augustness departed from this world, I pray and beseech the Great Deity of the Hidden world on the august behalf of thy Soul, and set up the offerings before thy presence and serve and adore (thee). Do thou taste and eat, and quiet and tranquilize thine august Heart.'—I say."

Nanigashi no mitama no mahe ni maruosaku kyo wa imashi mikoto no mi-makarimashite yori nan nichi ni ataru iji ni shi areba, mi-tama no mi-tame ni kakuri-yo no Oho Kami ni koki-nomi-matsurite, ni-mahe ni wa mi-he wo sasage-matsurite

tsukae-matsuru koto wo kikoshimeshite, mi-kokoro yasukushi-tsumeri tamahe to marowasu.

VII.

After it has returned ■ the hidden regions, the soul is to be made to abide in the "Spirit Shrine" (*Reisha*) of the sanctuary of the Head Consistory, Detached Office, Branch Consistory or Meeting Place, and its happiness in the hidden regions is to be sought in prayers. As the soul, obtaining the favour of the Ruler of the Hidden World may be employed about divine affairs, the most important thing to ensure its rest and peace is to instal it intimately in the sanctuary of the Great Deity, and to look up to his grace. Moreover as the ups and downs of this world are not fixed, and the house which was rich and fortunate last year may this year fade away without a trace, and though there were many relatives yesterday, the house may become extinct on account of one morning's disaster without any way of foreseeing the trouble, this condition in which no one is left to worship the souls of the first ancestors must be called a flagrant breach of filial piety. However, if these are enshrined in a "Spirit Shrine," and for unlimited eternity are faithfully worshipped at the spring and autumn festival periods, the happiness and felicity of these ancestral spirits could not possibly be greater. This is the reason why survivors should request the enshrinement of souls without fail, and this is why those who apply for the funeral rites of this sect should positively have the soul worshipped in a "Spirit Shrine."

VIII.

After the "Hundredth Day Ceremony," the established times for worship are after one year, three years, five years, ten years, twenty years, thirty years, forty years, fifty years, one hundred years, and beyond this two hundred, three hundred, and every hundred years.

Even though information will be given by the Head Con-

sistory, Detached Office, Branch Consistory, or Meeting Place of all days for worship after the end of the first year, it is proper to go to worship without this notification and fully accomplish the ceremonies due to ancestors.

IX.

As souls may, by the favour of Oho-Kuni-Nushi-Oho-Kami, Ruler of the Hidden World, rise to the lofty rank of Kami, and are able to protect their posterity, for this reason all descendants should daily worship the souls of their ancestors and relatives as a matter of course, but before this worship they should pronounce the following words without fail as a prayer, and then the words given further on should be pronounced three times, and after two bows with claps of the hands, they should worship the ancestral souls.

Yumei Shusai no Oho Kami wo Hai suru Kotoba "Words for Worshipping the Great Deity, Ruler of the Hidden World."

"In reverence and awe, praying and beseeching the Soul of Oho-Kuni-Nushi-no-Oho-Kami, I say: 'As for the various offences committed inadvertently or deliberately by the souls of my distant ancestors, by all the ancestors of each generation, and by my kith and kin while abiding in the world, overlook and forgive, cause them to rise to the lofty rank of Kami, and cause them to serve in the divine affairs of the remotely distant hidden world, and deign to make it possible for them to bless and protect the succession of the children of their loins.' This I say, in awe, in awe."

"Great Deity of the Hidden World, deign to pity and show mercy, deign to let thy favouring spirit and thy wondrous spirit protect and bless (us)."

Kakemaku mo kashikoki Oho-Kuni-Nushi-no-Oho-Kami no mitama wo koki-nomi-matsurite mawosaku: tohatsu oya yoyo no oya tachi ukara no mitama domo yo ni arishi hodo ayamachi okashishi tsumigoto aritomo mi-naoshi kiki-naoshi mashite takaki kami no kurai ni noborashime toki nagaku kakuri-jo no

*kami-goto ni tsukahe-matsurashime umi no ko no tsuki-tsuki
mamori-sakiwafuru koto wo tsashime tamahe to kashikomi
kashikomi mawosu.*

*Kakuri-yo no Oho Kami awaremi tamahi, megumi tamahi,
saki-mi-tama, kushi-mi-tama mamori tamahi sakiwahe tamahe.*

Sorei wo Hai suru Kotoba "Words for Worshipping
Ancestors' Souls "

" I reverently and venerationly worship before the Souls of my distant ancestors, of all my ancestors of each generation, of my kith and kin, and all the line of my house : ' As I pray and beseech the Great Deity of the hidden world on thy behalf, that ye may humbly receive more and more of the divine mercy, and that ye may deign to serve more distantly in divine affairs; do ye deign to protect the succession of the children of thy loins.' This I say."

*Tohotsu oya, yo-yo no oya tachi, ukara yakari no mitama
tachi no mahe ni tsutsushimi uyamahi orokami matsuraku,
imashi tachi no mi-tame ni kakuri-yo no Oho Kami ni koi-
nomi-matsurinureba iyamashi ni mi-megumi wo kakefuri tamahi
iya-toho no kamigoto ni tsukahe matsurite umi no ko no tsuki-
tsuki mamori tamahe to mawosu.*

X.

The *Kaiyubun* "A Composition of Instruction and Admonition" points out the principal points connected with the return of the soul, and is a summary of the usual reasons for setting one's heart at ease. As it explains what is to be done as most important on behalf of any deceased person, it should be often read and meditated over, and for that reason, it is given here (omitted).

N. C.
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"A book that is shut is but a block"

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